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The Art of
SIMPLING.
AN
INTRODUCTION
TO THE
KNOWLEDGE
AND
Gathering of Plants.

Wherein the Definitions, Divisions, Places, Descriptions, Differences, Names, Vertues, Times of flourishing and gathering, Uses, Temperatures, Signatures and Appropriations of Plants, are methodically laid down.

Whereunto is added,
A Discovery of the Lesser World.

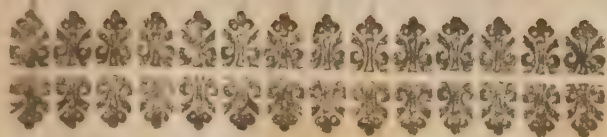
By W. COLLES.

LONDON,
Printed by J. G. for Nath: Brook at
the Angell in Cornhill, 1656.

The Art of
MAPPING
AN
INTRODUCTION
TO THE
ART OF THE
NOVELLEDGE
AND
Cultivation of Plants
Within the Domain

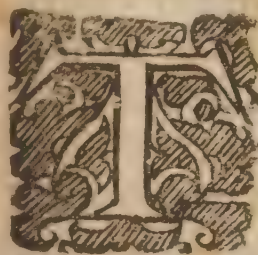


of the
the Temperatures
and Appropriations of Plants
intelligibly laid down
William Smith
the Dictionary of the English Language
By W. Collins
LONDON
Printed by J. C. for N. & B. Bask
the Angel in Cornhill, 1826



*To the most Exquisite
Lover of Plants,*
ELIAS ASHMOLE *Esq.*

Honoured Sir,



Hough I am a
stranger to your
Person, yet should
I be so to your
vertues, I might
very well seeme to be an Inhabi-
tant of another Country, and not
of this, wherein your Fame is so
eminent for countenancing all
those that bend their endeavours
to advance any kinde of learning.
And though I did despaine the
a patro-

patronage of any worthy person
to my well-meaning endeavours,
yet since being animated by the
generall repute of your excel-
lency in this kind, and the height
of perfection which you have
attained in this pleasant Study,
I doe here present you with what
I have exprest in the Epistle to
the Reader. The Result of many
years experience, which I have
employed for the benefit of my
Countrymen, whose ignorance in
the forms of simples is very much
to be pittied. In commiseration
whereof, I have made it my care
to muster up a number of such
Observations, as may tend much
to their benefit, if so be they can
lay aside their self-conceitedness,
and diligently follow what is here
prescribed. I goe not about to
deceive them with a few empty

No--

Notions; as Mr. *Culpeper* hath lately done, telling them many Nonsensicall stories of I know not what; when as it is evident to those that knew him, or are able to judge of his Writings, that he understood not those Plants he trod upon. And that which addes to his fallacious assertions, is, that he hath obtruded these things upon the Country people, perswading them that they would be much for their benefit; who being taken with any novelty, swallowed his bait, hoping that there might be somewhat of value in them, but were too too much deceived, as experience may plainly shew. All the Rocks at which he willingly stumbled, I shall carefully avoid, and plainly demonstrate to their senses the reasonablenesse, pleasure

sure and profit of what I propose. The way to make men skiltull in any Art is to acquaint them throughly with the subject matter thereof, as also with the principles belonging thereunto, without which nothing but confusion can be expected. I have therefore contrived a short Method which will accompany them in all places, and like a Mercuriall *Statue* discover unto them the differences of Plants, by the Observation of which they may make a speedy progresse in the knowledge of them to their great advantage and satisfaction.

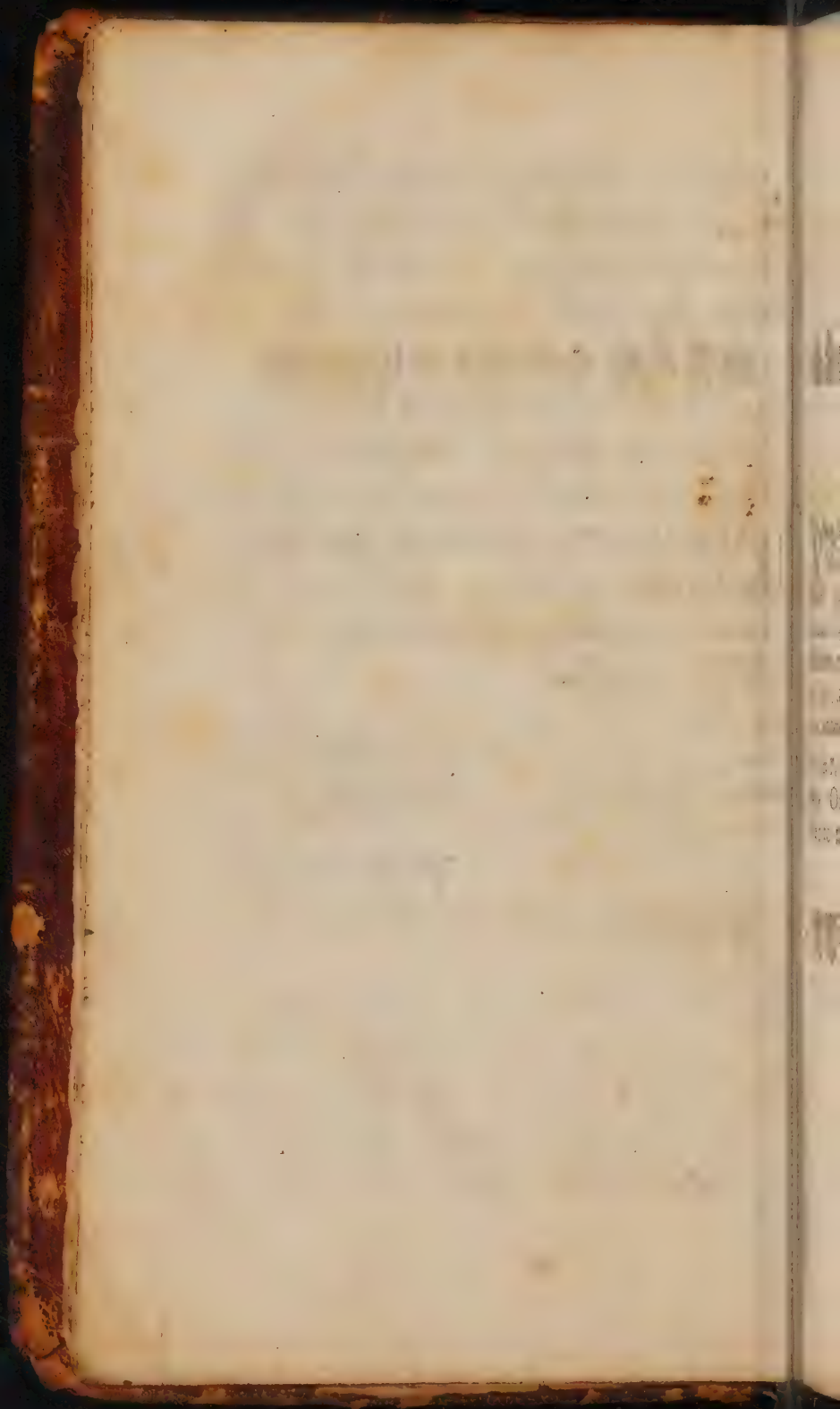
And being assured how much you are particularly addicted to the admiration of those exquisite formes, and wonderfull varieties of those vegetable Creatures, and
of

of your ability to judge betwixt
the fawning language of a
smooth-tongu'd flatterer, and
the faithfull dealing of a
good Common-wealths-man,
I crave leave to commit it to
your protection, which if you
shall vouchsafe unto it, I shall
not value the snarles of any self-
interested persons. And thus I
humbly kisse your hands and sub-
scribe my selfe

Your very humble
Servant

Putney Feb. 22.
1655.

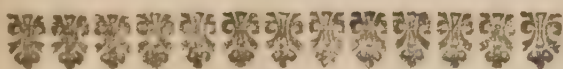
Will. Coles.

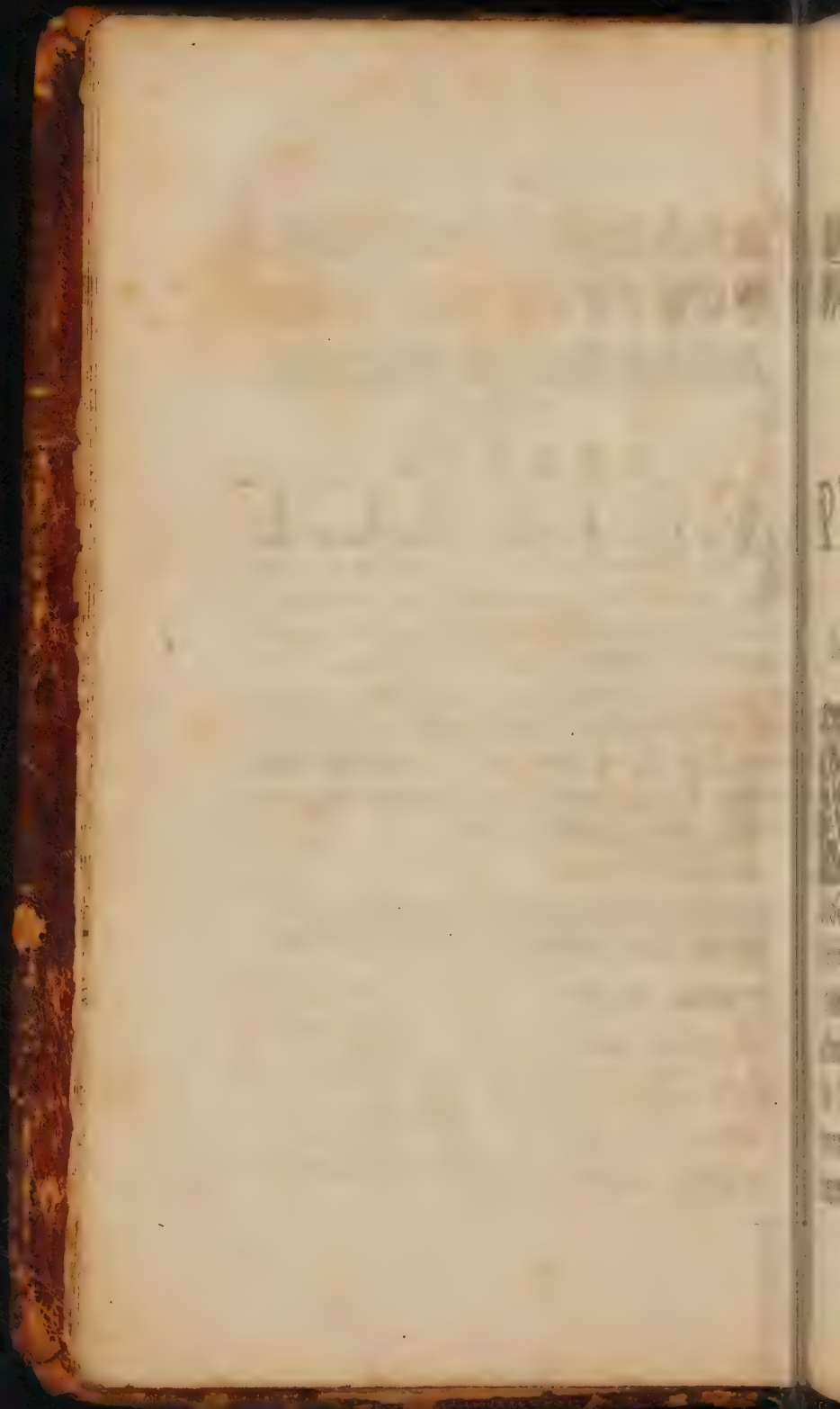


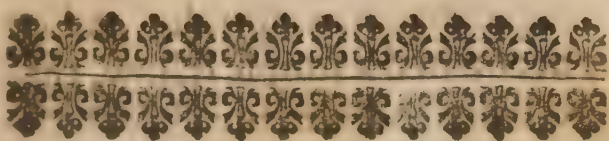


ERRATA.

PAg. 12. l. 18. for Mr. Robert Gardiner, r. Mr. Bobart Gardiner, for Payfick, r. Physick. p. 16. l. 6. for Agrimonies, r. Anemones. p. 24. l. 4. for ended, r. endued. p. 39. l. 6. for Robert, r. Bobart. p. 48. l. 4. for are, r. if. p. 139. l. ult. for politique, r. prolifique. p. 141. for Anomariell, r. Anatomieall. p. 156. l. 23. for \tilde{c} r. \tilde{d} . p. 166. l. 14. for vanity, r. vacuity. Other literall faults the Reader is desired to mend with his pen.







THE PREFACE.

Gentle Reader,



What a rare happiness
was it for *Matthi-*
olus that famous
Simpler, to live in
those dayes wherein (as he him-
selfe reports) so many Empe-
rours, Kings, Arch-Dukes, Car-
dinalls and Bishops, did favour
his Endeavours, and plentifully
reward him: whereas in our
times, the Art of Simpling is so

A 2

farre

The Preface.

farre from being rewarded, that it is grown contemptible, and he is accounted a simple fellow, that pretends to have any skill therein. Truly it is to be lamented, that the men of these times, which pretend to so much Light, should goe the way to put out their owne Eyes, by trampling upon that which should preserve them, to the great discouragement of those that have any minde to bend their Studies this way. Notwithstanding, for the good of my Native Countrey, which every one is obliged to serve upon all occasions of advantage, and in pittie to such Mistakers, I have painfully endeavoured plainly to demonstrate the way of attaining this necessary Art, and the usefulnessse of it, in hopes that this Embryo, thrown
thus

The Preface.

thus into the wide world, will fall into the Lap of some worthy persons that will cherish it, though I knew not any to whose protection I might commend it. However I have adventured it abroad, and to expresse my reall affection to the publick good, have in it communicated such Notions, as I have gathered, either from the reading of severall Authors, or by conferring sometimes with Scholars, and sometimes with Countrey people; To which I have added some Observations of mine owne, never before published: Most of which I am confident are true, and if there be any that are not so, yet they are pleasant. The result whereof will appeare to the understanding Reader to be this, That to be

The Preface.

well versed in the formes and vertues of Plants, is no such contemptible matter, as some suppose, but that God may be glorified^d, and the Common-wealth profited, as much, if not more, by this Study then any whatsoever. For if every Herbe shew that there is a God, as verily it doth, the very beauty of Plants being an Argument that they are from an Intellectuall principle; what Lectures of Divinity might we receive from them, if we would but attend diligently to the inward understanding of them? And *Botany* being one of the Handmaids to Physick, and every Plant being usefull for somewhat or other, why should they be less respected then others? especially seeing they tend to the preservation and recovery of
Health,

The Preface.

Health, which every one is by Nature engaged to preferre before any other earthly blessing, and therefore ought principally to be respected. But Physitians, & others who ought to be skilled therein, doe for the most part so much affect Ignorance, that they care not for having the Scales thereof removed from their Eyes, if they did, they would no longer continue Idle, but would immediately set about this Ingenious exercise. Perhaps the difficulty of attaining to so intricate a knowledge, might formerly be pleaded; but now that Obstacle being removed out of the way, there is no excuse that I know remaining. If therefore any one will be perswaded to entertaine good thoughts of this Art, he shall have here such

The Preface.

Rules as will be very helpfull to him in the discovery of Simples, from which he shall receive abundance of content and satisfaction. Let him make use of them, and according as he findeth, judge. If any profit redound unto him thereby, as I doubt not but there will, I shall have my desire; which is, that all sorts of Learning may be promoted, but especially this despised, though advantagious Art of Simpling. I know that Pieces of never so exact and curious frame, composed by the most excellent and evenest hand, cannot passe through the criticall and censorious multitude, without receiving the adust effects of their malignant humours: so that I may not expect to escape scotfree, but if there be any one that shall carp
too

The Preface.

too much at these my endeavours, I shall desire him to better them, if he can. Yet in hope of a Candid reception, I have hereunto annexed a small Treatise of Anatomy of the parts of the body of Man, very usefull for young Practitioners; and as I shall finde these my first endeavours approved of by the ingenious, I shall accordingly be encouraged to publish the Anatomy of Plants; being a Treatise of the most known Simples growing in *England*, & the dominions thereof, Physically applied to each particular disease, incident to each part of the body, either of Man or Woman; with the easie way of Cures of the most malignant Diseases, which may be performed with a small cost, wherein every person may
be

The Preface.

be his own Physition : contrived
in a new and exact Method, and
enriched with many Observati-
ons, not taken notice of by any
other Authors. The Book is
well nigh finished, and I hope will
be shortly ready for the Presse.

Farewell.



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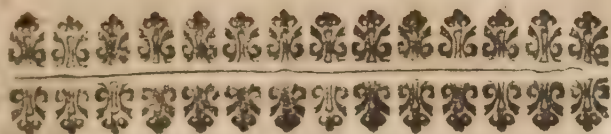
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Am



A N
I N T R O D U C T I O N
T O T H E
Knowledge of Plants.

CHAP. I.

Of Simpling, its Antiquity, Dignity, Pleasure, and Usefulness in Physick, &c.



Simpling is an Art which teacheth the knowledge of all Druggs and Physicall Ingredients, but especially of Plants, their Divisions, Definitions, Places, Differences, Descriptions, Names, B Times,

Times, Vertues, Uses, Temperatures, and Signatures. An Art sufficiently derided by the Ignorant, and self-conceited, but had in admiration of all those who have received any glimpse of the beauty of it. It is a subject as antient as the Creation (as the Scriptures witnesse) yea more antient then the Sunne, or Moon, or Starres, they being created on the fourth day, whereas Plants were the third. Thus did God even at first confute the folly of those Astrologers, who goe about to maintaine that a'l vegetables in their growth, are enslaved to a necessary and unavoidable dependance on the influences of the Starres; Whereas Plants were, even when Planets were not. It prostitutes not it selfe to vulgar persons, or capacities, as Mechanick Arts doe, but is courted by Emperors, Kings, Queens, Lords, Ladies, and other Personages of great qualities and parts. Though many Physitians are so lazic now as to slight it, yet heretofore not only they, but many noble Men and Women did study

the knowledge of Plants.

3

Study this part of Physick, then which they desired nothing more. Nothing seemed to them more magnificent, or princely, then *Scire potestates herbarum, usumque medendi*. How renowned is the fame of *Mithidrates* King of *Pontus* unto this day? who indeed deserved to be remembered for his skill in 22 severall Languages, yet he had not been so often called to minde, had he not invented that famous Elixir called *Mithridate*, which he could never have done, if he had not had skill in this very Art. *Medea* was a Kings Daughter, and yet how excellently was she versed herein? The pleasure that is received from it, no man knowes but he that is acquainted with it. What a pleasant thing it is for a Man (whom the Ignorant thinke to be alone) to have Plants speaking Greek and Latine to him, and putting him in minde of Stories, which otherwise he would never thinke of? It will yeild a man discourse whither soever he goes, (travaille he by Sea or by Land) that will render him *Fa-*

cundus Comes, and such an one, *in via pro vehiculo est*. With what rare Colours, and sweet Odours doe the flourishing Fields and Gardens entertaine the Senses? The usefulness of it no judicious man can deny, unlesse he would also deny the vertues of Herbes, which experience it selfe doth daily approve. For how often doe we see, not onely mens Bodies, but even the Mindes of those that are even distracted, to be cured by them? I know there be many Physicians who hold it a disparagement to thinke of such small matters, and therefore they leave this office to the Apothecaries, who for the most part are as ignorant as themselves, and rely commonly upon the words of the silly Hearb-women, who many times bring them *Quid* for *Quo*, then which nothing can be more sad. So that by reason of this their ignorance in Simples, their Medicines oft-times sort not their wished, but sometimes contrary effects, to the great prejudice of their Patients. Therefore I holde it more then
con-

the knowledge of Plants. 5

convenient, that all those that deale in Physick or Surgery, should be skilled, not onely in the qualities, but the formes of Simples. For though a man know the qualities never so well, and know not the Forms, he will be at a notorious losse; but when both are rightly known and applyed, they cure Diseases, resist Poysons, heale Soars, yeeld Food, make Sawces, and what not, even at little or no charges.

CHAP. II.

That this Art is also necessary for those that intend to be Divines.

IT is conceived under favour, that though this Knowledge is especially necessary for Physitians, Apothecaries, Chirurgions, and such as deal in Medicines; yet it would be usefull to many other Professions: but because Divinity is the noblest of them, I will speak onely to that at present. There

are in Scripture severall Expressions and Similitudes, either concerning Plants, or derived from them, which cannot throughly be understood without this Art. There is mention, not onely of *Grasse, Herbes, and Trees* in general, but of the tree of knowledge of Good and Evill, and the tree of Life, either of which would admit of a particular discourse; of the *Figtree*, whose leaves our first Parents sowed together to make them Aprons, and of *Gopher wood*. There is mention also of *Lentills*, wherewith *Jacob* made Pottage, and sold them for *Esau's Birth-right*, of *Balme*, *Mirrh*, *Aloes*, *Cassia*, *Frankincense*, the *Citrine tree*, the *Palme*, the *Mirtle*, the *Willow*, the *Vine*, the *Cedar*, the *Bramble*, and of other trees; of *Gourds*, *Hemlock*, *Wormwood*, *Annise*, *Cummin*, &c. Here we may note that *Aloes* and *Lign-Aloes*, though in Scripture they be used for one and the same thing, yet they are not so, the one being the Juice of a *Sea-plant*, the other the wood of a very beau.

the knowledge of Plants. T

beautifull Tree. It would be tedious to reckon up the Materialls of the Ark, and of Solomons Temple, and to give the reason why such Wood, and such Stones, and such Metalls were used. That the *Lillies* amongst the *Thornes* were *Wooabines*, is not known to every one, or that the Husks which the Prodigall Sonne did eate, were the fruit of a tree, or that *'Αμύγδαλος* which Saint Peter puts for a thing that fadeth not away, is a flower which will endure for a very long while. I cou'd have reckoned up many more, which for brevity sake I omitted, for understanding of the inward meaning whereof, no small skill is required. Give me leave to give you an instance in the words of *Hosea*, cap. 10. 4. *They have spoken words falsely, in making a Covenant; thus Judgement springeth up like Hemlock in the furrowes of the field.* For illustration of which place, the very evill, dangerous, and poysonous qualities of that pernicious weed, would be considered, which sometimes springeth up in such places,

B 4

places, where better grain is expected, that so it may more plainly appear, that the judgement of those Magistrates the Prophet speaks of was not just, but stunk like *Hemlock* in the Nostrills of the Almighty, and was as dangerous to the politick welfare of the people, as *Hemlock* was to the Health of their Bodies. This is mine owne glosse, how consonant to the Text, or what Commentators writes thereon, I leave to the judgement, or at least the search of the learned Divines; but for some that professe themselves to be so, I doubt whether they know what *Hemlock* is. If I should aske one of our Upstarts what those things were which *Reuben* bringing home, his Mother *Leah* and *Rachel* kept such a clutter about, I wonder what answer he would make? I believe he would say they were *Mandrakes*, and if I should demand againe what *Mandrakes* were, I suppose he would say he could not tell, (an answer unbecoming his profession) or which is worse, that they were

ROOTS

roots growing in proportion like a Mans body, which make a wonderfull skreeking at their pulling up, and perhaps that they cause fruitfulness in women, if they carry the same near their bodies: whereas in *Mandrakes* there is no such proportion, skreeking, or vertu, as every one that knows them can tel. I know not how the Translators of the Bible came to mistake, but the word in the Originall is a common word, signifying amiable & sweet smelling flowers, (and is used, *Cant. 7. 13.* in the same sense) which *Reuben* brought home for their beauty and smell, rather than their vertue, whereas in the flowers of *Mandrake* there is no such delectable or amiable smell. This is the judgement of Mr. *Gerrard*, whose reasons for the same you may see, if you consult his Herball. Those which are skill'd in the originall, would doe well to compare the *Mandrake* and it together, with the circumstances, and see if it be not so. Thus if a Divine were a good Herbarist, he might be much more accurate

10. *An Introduction to*
in the interpretation of Scripture,
than many in our dayes are.

CHAP. III.

*Of the Restorers of this kinde of
Philasophy, of some of the chiefe
writers thereof, and of some skil-
full men now living.*

THough we gather from the Scri-
ptures, that there was no Plant
whereof *Adam* understood not the
name or vertue before his Fall, yet
after that, as the world grew elder
in time, so grosser in ignorance: this
kind of Philosophy was almost, if not
altogether, forgotten; insomuch that
the Gracians, who are said to be the
Inventers of all Arts and Sciences, ex-
cept the Mathematiques, attribute the
invention hereof to *Chiron* the fa-
mous Centaure. Doubtlesse *Chiron* was
a great restorer of it, whom the Poets
seign to be no lesse than the son of
Saturn and *Phillyra*, from whom

Chi-

the knowledge of Plants. II

Chironium, that is, *Centaur* takes its name. To this renowned Doctor was *Aesculapius* the son of *Apollo*, set to school, who came to that perfection in Physique, that among the Ancients he was reputed the God thereof. He was Schoolemaster also to *Achilles*, that magnanimous *Gracian* Captain, from whence *Achillea*, that is, *Millefoile*, took its name. The Scripture tells us of *Solomon*, that he spake (I conceive he wrote) of Trees from the *Cedar* which is in *Lebanon*, to the *Mosse* that groweth upon the Wall, for so the best Translations have it; but his Books, with the writings of many others are lost. The chiefest and ancientest that remaine, are those of *Theophrastus*, *Dioscorides*, *Pliny*, *Gal. n*, &c. who have done rarely upon this Subject, as also some later *Arabians*, as *Avicenna*, *Serapio*, *Mesue*, *Rhase*, &c. Neither hath our Nation been without its *Gerrard* and *Parkinson*, who have bestowed much labour and travaile in their voluminous Herballs. Besides these, there have

have been many more which have been excellently well versed in Simpling, though we finde not that they committed their knowledge to writing. Such as were *Lyfimachus* King of *Thrace*, from whom *Lyfimachia*, that is, *Willowseed* had its name. *Genetius* King of *Illyria*, from whom *Genetian*, *Artemisia* Queen of *Caria*, from whom *Artemisia*, that is, *Mugwort*, takes its name; *Evax*, *Cyrus*, *Dioclesian* the Emperour, &c. Those that I have known most famous in my time here in *England*, are Doctor *How*, one of the Masters of the Physick Garden at *Westminster*, Mr. *Crosse*, sometimes one of the Esquire Bedles of the University of *Oxford*. Master *Robert Gardiner* of the Pay sick Garden there, and Master *Morgan* the Gardiner at *Westminster*, who are most expert herein, but especially my much honoured friend, Master *William Brown* of *Magdalen Colledge*, to whom I acknowledge my selfe beholding, for part of my little skill.

CHAP. IV.

Of the subject matter of the ensuing Treatise.

SO much for the Porch. VVe come now to the structure, which will not be great. The Materialls that we shall use in the rearing of it, will be Druggs, but especially Plants. By Druggs I means those Physicall Ingredients which are brought out of forreigne Countreyes, as Pepper, Cloves, Cinamon, Mirabolanes, Agarrick, Sagapenum, Sarcocolla, &c. Sassafras, Lignum Aloes, Sealed Earth, Bolearmeniack, &c. But of these I shall say little more then onely name, because we shall endeavour to keep our selves within the bounds of our owne Countrey, whose good it is we especially aime at. By Plants I meane whatsoever the Superficies of the Earth doth put forth, if it be endued with a vegetative Soule, and that onely. And of these there are five
seve-

severall sorts; 1. *Trees*, 2. *Bushes*, 3. *Shrubs*, 4. *Herbs*, 5. *Neuters*. *Trees* are Plants which rise out of the ground, with one substantiall Stamme, which is called the Trunk or Body, and afterwards spread themselves into divers Arms and Branches; as *Oakes*, *Pear-trees*, *Elmes*, *Ashes*, &c. *Bushes* are those that rise out of the ground with many stalks, which afterwards put forth themselves into many lesser boughs; as *Roses*, *Osiers*, *Thornes*, *Elder*, &c. *Shrubs* are of a woody substance, yet doe not much exceed the bignesse of some Herbes; as *Butchers Broom*, *Lavender Cotton*, *Groundpine*, *Southernwood*, &c. *Herbes* are those whose footstalkes cannot be reckoned to be wood, but doe for the most part consist of Leaves, as *Fennel*, *Everlasting*, *Baume*, *Mints*, &c. *Neuters* are those which have neither Boughs nor Leaves, as *Mosse*, *Toadstooles*, *Sponges*, &c. This is the usuall Division of Plants, which whether it be exact or not, I refer my selfe to the judicious Reader. Of *Trees*, *Bushes*,
Shrubs.

shrubs, and Neuters, I may treat occasionally, but I shall bend my endeavours to speak, especially of Herbes, to whose sub-division I must proceed.

CHAP. V.

Of the sub division of Herbs.

AS there be several divisions of Plants, so there be also sub-divisions, which I shall summe up in this Heptade, 1. *Potherbs*, 2. *Breadcorne*, 3. *Pulse*, 4. *Physicall Herbes*, 5. *Flowers*, 6. *Grasse*, and 7. those which we in *England* call *weeds*. By *Potherbs*, I mean those we boyle, or eat raw, whether roots, fruits, or tender stalks, and leaves, as *Turneps*, *Carrets*, *Radishes*, *Leeks*, *Onions*, *Cives*, *Cucumbers*, *Melons*, *Pompions*, *Lettice*, *Parfly*, *Sorrell*, &c. By *Breadcorn*, all sorts of *Wheat*, *Rye*, *Barley*, *Oats*, *Ries*, *Pannick*, &c. By *Pulse*, *Pease*, *Beans*, *Vetches*, *Tares*, *Lupines*, &c. By *physick herbes*, I mean them that are so called.

so called, καὶ Ἐξοχλῶ, for otherwise all are so, more or lesse, and those are found either in gardens, as *Angelica*, *Dragons*, *Masterwort*, *Solomons seal*, *Elscampans*, *Licorish*, *Saffron*, &c. or in the fields, *Tormentil*, *Agri-mony*, *Fluellin* *Woodforrell*, &c. By *Flowers*, *Snapdragons*, *Lillies*, *Iris*, *Narcissus*, *Larkessurs*, *Tulips*, *Agri-monies*, *Hyacinths*, &c. By *Grasse*, *Satyrions*, *Knapweed*, *Scabious*, *Tarrow*, *Pearl-grasse*, *Dog-grasse*, *Trefoile*, *Day-lies*, *Crowfoot*, *Ladies Bedstraw*, &c. I finde no word for a weed, either in Latin or Greek, yet because it is so common a word in *England*, I make that a kinde, and thereof are, *Chick-weed*, *Horehound*, *Archangell*, *Cleavers*, *Groundsell*, *Nettles*, *Hemlock*, *Bindweed*, *Poppy*, which some call *Redweed*, *Cockle*, *Mayweed*, &c. This is a division (I confesse) I never met with in any Author, and some faults haply may be found in it; but herein you may perceive that I endeavour (as much as I can) to condescend to capacities of the vulgar, whose good I heartily wish.

CHAP.

CHAP. VI.

*Of the proper places where Plants
are to be found.*

BUT may not some say, what tell you
us of these herbs? we know not
where they grow; or if you should
tell us, we might as soon find them as a
needle in a bottle of hay; for how
should we tell how to know the forms
of them, or what they be like? I
shall therefore first lead you to some
of the places where they grow, for
it would be an *Herculean* labour to
undertake them all; and then I shall
endeavour to make them known to
you. Every one I suppose knows, or
may easily learn of his neighbours,
what plants grow in their gardens, and
therefore I will not trouble you with
them. Come into the fields then, and
as you come along the streets, cast your
eyes upon the weeds, as you call them,
that grow by the walls, and under
the hedge sides, and it will be an hun-
dred to one if you do not find there

Vervaine

Verveine, Mugwort, Mercury, Cink-foyle, Jack by the hedge, wilde Tansey, Knot grasse, Wilde Orage, Flixweed, Houndstongue, Shepherds parse, &c.
 As soon as you come into the closes, there you shall have *Tarrow, Knapweed, Ragwort, Scavious, Dandelyon, Ladies Bedstraw, Decks, Daisies, wilde Carrets, Trefoyle, Earthnuts, &c.* Whene you come amongst the corn, you shall finde, *Blewbotiles, Poppies, Restharrow, Fumitory, Shepherds needle, Mayweed, Cockle, Corne Marigold, Pimpernell, Comparsnep, Bindweed, Sow-Thistles, &c.* Thence march to the Woods, and there you shall have *Woodspurge, Termentill, Agrimony, Ladies mantle, Saint Johns wort, Wood-Betony, Wood Sorrell, Satyrions, Mounsear, Moon wort, Cistus, Milkwort, &c.* And from thence into the Meadows, and there will be *March marigolds, Moneyworth, Meadsweet, Burnet, Coxcombe, Lousewort, Saxifrage, Meadow Renbarbe, &c.* Thence to the boggs, and there you will have *Horsemint, Cottongrasse, Pennygrasse, Butterwort, Bucks-*
beans;

the knowledge of Plants. 19

eanes, Stinking Horsetails, the small
Valerian, &c. And so to the river side,
and there you shall see grow upon the
banks, the great Valerian, Comfrey,
Neeswort, Wintercrosse, Clovns Allheale,
the great Dock, Water Hemp, Willo-
weed, Flower de Luce, Waterbetony,
&c. Cast your eyes between the banks,
and there in the water you may be-
hold the Water Lilly, Water Milfoile,
Frogbit, Calihrops, Burreed, Water
Plantaine, Arrowhead, Water Parsley,
all sorts of Flags, Bulrushes, &c. And
coming home by the ditches, you
shall finde Ducksmeat, Brooklime,
Water Crowfoot, Water Cresses, Water
Parsnips, Water Horehound, Water
Scorpiongrasse, Horsemint, &c. And
coming into the town againe, lift up
your eyes to the walls, and there you
may chance to see Maiden haire, Wall-
Buglosse, Whitelowngrasse, Pollipode,
Rock-rt, Wall. flowers, Pellitory &c. Look
a little higher toward the house tops,
and you may at a distance view Seen-
green, or Houseleek, Stoncrop, Herbe
Robert, &c. Now you cannot but say
I

I have named a great many herbs but you may, perhaps, say, to what purpose? Doe but observe, that herbs in their proper places have the greatest vertues, though haply they may be found in other places also; and you finde that I have wrote to much purpose. And though some may grow in divers places, yet others are so confined, that they cannot be brought into a garden. Some of those which grow in the water, will not easily be perswaded to grow any where else: and so it is ikewise with those which delight in dry places. You may seek some plants in some places till your eyes drop out, and never find them; so true is that of the Poet, *Nemo enim fort omnia tellus.*

CHAP. VII.

Of the parts of Herbs.

HAVING laid this foundation of our little Edifice by acquainting you with the kindes of Herbs, and their places, (for the trees, bushes and shrubs, are bigger, and so consequently easier to be found and known) I shall proceed to the building it self, and in it give you some delineations of their parts which the exactest Herberists divide into simular and dissimular. The simular are those five which are of one and the same substance, and cannot be divided into other parts; and because they have no proper names of their own, they doe by a kinde of Analogy borrow them from the parts of living creatures, as 1. Flesh, 2. Nerves; 3. Veyns; 4. Skins; 5. Juice. Flesh is the more substantiall part of a plant, and doth many times admit of all dimensions, as in
Pears,

Peares, Apples, Plums, Melons, Cucumbers, and such like fruits, the flesh is that which is contained under the skin. Nerves and veines are by some comprehended under the name of *Fibres*, and are dispersed throughout the whole plant, as Nerves and Veines are in living creatures which may easily be dis-joyned from the Flesh, according to their longitude but there is a difference betwixt them for Nerves are smaller and dryer, but the Veins are greater, and being hollow, do contain in them that moisture which gives nourishment to the Plants which hollownesse, though it cannot easily be seen, yet it may be perceived by the juyce they send forth, which is sometimes white, as in *Spurge, Sow-thistles, &c.* sometimes yellow, as in *Celandine*. The skin is that wherewith the stalks, boughes, leaves, fruits, and sometimes the roots are covered, as with a thin garment. The juyce (which in this place doth comprehend also the teare) is answerable to the blood in living creatures; but the juyce

squeesed

queesed out after pounding, the teare dropping out of its own accord. The dissimular parts are those wherein the simular parts are contained, which are likewise five, 1. Roots, 2. Stalks, 3. Leaves, 4. Flowers, 5. Seeds. The root is the lowermost part of a plant, which answers to the mouth in a man, and being fastned in the earth, drawes convenient nourishment unto it, and supplieth all its parts. The Stalk is that part of a plant which riseth up from the root, and is as it were a pipe to convey the nourishment, being more fully concocted, to the rest of the parts. within which many times there is the pith, which consists of flesh, and sometimes of fleshy nerves and moisture. The Lease is that part of a Plant which is sent forth from the main stalks by another lesser stalk, and consists of three simular parts, to wit, veyns, sinnews, and flesh. The Flower is the beauty of the Plant, arising from the most refined and concoctedst matter, and therefore is most commonly of a different colour from

from the leaves, as yellow, blew,
red, white, and sometimes mixed..
The Seed is that part of the Planee
which is ended with a vitall faculty
to bring forth its like, and it con-
taines potentially the whole Plant
in it: These are the best definitions I
could finde or invent, which I did
the rather set down, because I shall
have occasion to treat of the diffe-
rences which arise from them, but espe-
cially from the Roots, Stalks, Leaves,
Flowers and Seeds, in some of which
we shall now and then occasionally
shew you certain Dignosticks, or To-
kens whereby you may be infallibly
informed how to distinguish one
Herb from another.

CHAP. VIII.

Of the differences of Roots.

HErbs differ much in their Roots, whereof the figures of some are long, some round, some straight, some crooked, some shallow, some deep, some bulbous, some like to externall formes, some soft, some hard, some hollow, some knotty, &c. Those that are long, are *Parsnips*, *Carrets*, *Red-dishes*, *Briony*. The round are, *Turneps*, *Potatoes*, *Onyons*. Some are straight, as *Garden-Cresses*, *Orage*, *Wormseed*, *Mustard*. Some crooked, as *Rocket*, *Spurge*, *Blew-bottle*. Those whose roots are but shallow, are *Chickweed*, *Mosse*, *Liverwort*, *Stonecrop*. Those that goe deep into the earth, are *Elecampane*, *Horsedraddish*, *Sorrell*, whose root goeth farthest into the earth of any Herb, insomuch that it hath been known to go three cubits deep, as my Lord Bacon witnesseth in his *Naturall History*.

C

You

You shall see some Bulbous, as *Tulips*, *Daffadills*, *Garlick*, *Saffron*, *Hyacinths*. Some are like to externall formes, as the roots of *Aphodel* to an *Acorne*, of *Palma Christi* to an *Hand*, of other, *Satyrians* to *Dogstones*, *Goatstones* &c. It is said by some, that the Roots of *Solomons Seale*, are like a Seale, and therefore so called; but I thinke rather with Master Gerrard, that is from the wonderfull faculty it hath in sealing up burstnesses, and green wounds. You shall have some roots hard, as the greater *Centaury*, *Gromwell*, *Parisy*, *Mallows*. And some soft, as *Cabbage*, *Alexanders*, *Skirrits*, *Tragopogon*. Some are hollow, as *Radix Cava*, that is, *Hollowroot*. Others are knotty, as the roots of *Flower de luce*, *Piony*, *Eryngium*, &c. Some Plants there are, but rare, that have a mossy, or downy root; and likewise that have a number of threds, like beards, as *Mandrakes*, whereof Witches and Impostors make an ugly Image, giving it the form of the face, at the top of the root, and leave those

Strig.

strings to make a broad beard down to the feet. Also there is a kinde of *Nard* in *Crete* (being a kind of *Phu*) that hath a root hairy, like a rough-footed Dove's foot. And there is one herb flat at the bottome, and seemeth as if the nether part of its root were bit off, and is called *Devils bit*, whereof it is reported that the Devill knowing that that part of the root would cure all diseases, out of his inveterate malice to mankind, bites it off. *Henbane* and *Hemlock* have Roots so like a *Parfnip*, that they have been mistaken for it, to the endangering of the lives of some.

CHAP. IX.

Of the differences of Stalkes.

SOME Differences are taken also from the Stalkes. All *Chickweeds*, (for there be many sorts of them) if the stalkes be gently broken, you shall have in the middle of them a kinde

C 2 of

of Sinnew, by which you may know them from almost any Plants that grow. Stalkes are of divers Figures also, some have straighe stalkes, as *Beanes, Hemp, Flaxe, Nettles*; some are bending, as *Solomons Seale, Snapdragon, Mugwort, Mercury, Archangel, &c.* Others lye on the ground, as *Pease, Chickweed, Pennyroyall, Pinkes.* Others stand bolt upright, as *Throatwort, Clowns Allheale, Plowmans Spikenard*; Some spread into many branches, as *Vervaine, Larkspurre, Smallage, Mustard*; Other stalks have no branches, as *Woodroof, Satyrions, Naked Horsetaile.* And there be that wind one within another; as *Periwinkle, Bindweed, Tares.* Many of them have round stalks; as *Parsly, Hemlock, Tulips*: but some have angles or edges as the *Daffodill*, which hath two, *Cyperus grasse* three, *Horehound, Goosegrasse, &c.* are four square. Some, as *Orange, Beets, Rubarb, Coleworts, &c.* have red stalkes, and some are white, and green. Some stalks are peckled, as *Dragons, Scorpion grasse, &c.*

&c. *Mothmullen* and *Rose Campion* are downy; some have joynts and knuckles, as *Clove Gilleflowers*, *Pinks*, *Soapwort*, *Fennell*, *Corne*, *Reeds* and *Canes*. The stalks of the four last being dry are hollow. Some stalks are full of milk. as *Lettuce*, *Rampians*, *Sowthistle*, *Spurg* &c. Some have a viscos matter adhering to it. as *Catchfly*, by which you distinguish it from the *Valerian* that is so like it.

CHAP. X.

Of the Differences of Leaves.

BUT of all the parts of Herbs, the Leaves afford us the greatest variety of Differences, yea they are so many, that it would puzzle a good head, to finde terms to expresse them by. As many as are obvious I shall set downe, and tell you that the reason of the names of some Herbes arise from their Leaves. *Arrowhead* is so called, because the Lease of it

is like the head of a barbed Arrow. *Scurvygrass* is called *Spoonwort*, because the leaves of it represent the fashion of a spoon. *Plantane* is called *Ribwort*, because every Leaf hath five strings somewhat like Ribs. The *Sword Flag* is so called, for that the Leaves so neerly resemble a Sword, *Crow foot* the foot of a Crow. The Leaves of *Teazle* inclosing the Stalke, are Concavous, which receive the falling Rain, and retain it there, and is therefore called *Venus Basin*. *Tragopogon* groweth like a Goats beard, and is therefore so named. *Twayblade* is so termed, for that it hath but two Leaves. *Trefoile* for that it hath three. *Herb Paris* hath foure. *Cinquefoile* five. *Hep-saphyllon* seven. The Leaves of *Butterwort* feel as if melted Butter had been powred upon the Leaves. *Ros Solis*, or *Sundew* hath a Dew upon the Leaves at Noon, even in the hottest weather; Shepherds call it the *Red Rot*, because it rotteth Sheep. Some Leaves have Sind about them alwaies, as *Mercury* and *Orage*. The Leaves
of

of all sorts of *Scabious* break with small strings like haire in the middle, by which you may know it from *Knapweed*, which is otherwise very like it. *Saw wort* is so called, for that the Leaves are nicked like a Saw. The Leaves of *Pimpernell* are speckled underneath. If you hold the Leaves of *Saint Johns wort*, and *Saint Peters wort*, against the light you shall finde them perforated with holes like a Seive, the first more, the second lesse. *Butterburre* was so called, because the Countrey Houswives were wont to wrap their Butter in the large Leaves thereof. The Leaves of *Rheubarbe*, *Cabbage*, *Burdock*, &c. are also very large and roundish. Other *Docks*, *Tobacco*, *Elecampane*, &c. have Leaves long and large, but few. *Leadwort* hath Leaves of the colour of Lead. *Time Rue*, *Asparagus*, *Spignell*, *Fennell*, &c. hath many small Leaves. Those of *Opine*, *Aloes* and *Houfeleek*, are thick and Oylie; *Stonecrop* hath Leaves long and round, almost as *Rosemary*. Some are more indented, as *Radish*, *Vervain*,

Dandelyon; some lesse, as *Maudlin*,
Allheale, *Tansy*, *Snefwort*: *Aron*
 is smooth and spotted, *Arsmare*
 rough and spotted, and of this
 there be two sorts, biting and not bi-
 ting, which may be discerned, if you
 lay a leafe over your tongue and break
 it. Some are onely rough, as *Comfrey*,
Teazle, &c. *Buglosse* is so called, be-
 cause it is rough like an Oxe tongue.
 Some are smooth and glib, as *Barese-
 breech*, called *Brank* *Ursine*, *Mandrake*,
 &c. Many more differences I might
 adde, but Enough is as good as a Feast.

CHAP. XI.

*Of the Differences of Flowers, ac-
 cording to their Times as well as
 Figures.*

NEither are Flowers without very
 many great differences, some may
 be taken from the times of the yeare
 wherein they Flower, as the *Winter*
Wolfsbane is called *Christmas* flower,
 because

because it puts forth its blossomes about that time, and so doth the true black *Hellebore*. After these (and sometimes before if the Winter be milde) come *Primroses*, *Crocusses*, *Animonies*, *Heppaticaes*. The *Mezeron* tree blossomes early too, and so doe impatient *Ladysmocks*. In February you shall have *Violets*, *Daffidills*, *Wallflowers*, *Hyacynths*, *Scurvygrasse*, *Chickweed*, *Red Archangell*, &c. After March come *Cowslips*, *Daisies*, *Tulips*, *Starres of Betblem*, &c. Aprill brings *Flower de Luces*, *Woodbines*, *Cinamon Roses*, &c. May brings *Roses*, *Pinks*, *Whitsungillflowers*, & then *Dropwort*, *Sheep-herds needle* doe flower, &c. In June, *Meadsweet*, *Burnet*, *Lovage*, *Spignell*, *Larkspurre*, &c. In July come *Clove-Gillflowers*, or as some will have them *Julyflowers*, *Holy Oakes*, &c. In August, *Clowns Allheale*, *Wintercherry*, &c. In September and afterwards, if the latter Spring be not hindered with cold weather, *Strawberries*, *Primroses*, and those which flower first, will flower againe. Flowers have all ex-

quisite Figures; *Stockgilliflowers* have
 feldome more then foure Leaves, and
 it is reported that they will sometimes
 have five, and that the Seeds of them
 being sown, will prove double, and
 therefore some tye a thred about
 them, that they may know how to
 preserve them for seed. Those which
 have five are *Larkspurres*, *Pinks*, *Prim-
 roses*, *Borage*, *Bugloss*, &c. Some have
 six, as the *Flower de Luce*, *White-Lillies*,
 &c. Those *Tulips* and *Anemonies*,
 are (by some) reckoned to be best
 which have most leaves Some put forth
 a great multitude of Leaves, as *Ma-
 rygolds*, *Trefoile*, &c. We see also that
 the Sockets and Supporters of Flo-
 wers are figured, as in the five Brethren
 of the *Rose*, whereof there is this
 common Riddle:

*Five Brethren, all in one,
 Three have beards, and two have none.*

But to come to those that resemble
 the parts of liveing Creatures. The
 Flower of *Snapdragon*, and that of
*Will*s.

Wildeflaxe, which I take to be of the same kinde, is like the mouth of a Lyon, or rather like the snout of a Calf. The flower of the dead *Nettle*, is like a *Weasells* face, and is called *Galleopsis*, which in Greek signifies the same. *Larksparre* hath a Flower with an heel like a *Larke*. The Flowers of *Pease*, *Vetches*, &c. are somewhat like a *Butterfly*, and there is a *Satyrion* which represents it very much. There is another *Satyrion* like a *Beet*, another like a *Wasp*. Some Flowers, as the flower of the *Sunne*, *Marigolds*, *Wartwort*, *Mallow flowers* bow and incline themselves towards the *Sunne*, which happeneth, because that the part, against which the *Sunne* beatech, waxeth more faint and flaccide in the *Stalke*. Others open their *Leaves* when the *Sun* shineth, and againe in some part, close them either towards *Night*, or when the *Sunne* is over-cast; as *Marigolds*, *Tulips*, *Pimpernell*, &c. but *Goats beard*, contrary to these, is shut at *Noon* when the *Sunne* shineth, and is therefore called, *Gos to bed at Noon*.

SOME

Some represent *Bells*, some *Helmets*, some *Fingerstalls*, as *Foxgloves*. Some *Boxes* out of which *Dice* are cast, as *Fritillaria*. There be also Differences of Flowers of the same kinde, proceeding from the Colour, some white, some red, some yellow, some blew, some mixed, but especially in *Talips*, of which there is the white and yellow *Crown*, the *Fools Coat*, the *Switzer*, the *Prince*, the *Mourning Widdow*, &c. There be *Anemonies*, *Gillowflowers*, &c. of severall colours: Some flowers grow double, as *Daisies*, *Larkspurres*, *Batchelors Buttons*, *Crow-foot*, &c. *Coltsfoot* flowers before it putteth forth its Leaves, and there is a sort of *Willoweed*, which hath its flowers upon the Huske, wherein the Seed is contained, and is called in *Latine*, *Filius ante Patrem*, that is, *The Father before the Son*, because it is more usuall for an Herbe to Flower, before it Seed, but in this it is otherwise. I might be larger, but I feare I have exceeded already,

CHAP. XII.

of the Differences of Seeds.

SEEDS have also their Differences. The Seeds of all *Pulse* grow in *Cods*, and have severall formes, whereof one hath Seeds like a *Kidney*, and is therefore called the *Kidney Beans*. Other Seeds grow in *Husks*, as *Oats*. Some grow in *Eires*, as *Pannick*, *Wheat*, *Rye*, *Barly*, &c. *Lavender* also, and *Plantaine* is spiked, but the Seeds of *Fennell*, *Parfnep*, *Parfly*, *Chervill*, *Hemlock*, *Carret*, &c. grow upon *Umbles* of *Tufts*. The seed of *Bulronack* resembles the *Moon*, which is therefore called *Great Moonwort*, and this Seed is contained in a *Huske* like unto white *Sattin*, which is the name of it, though our Women call it *Honesty*. The *Herbe Cranesbill* is so called, because the Seeds are like a *Cranes Bill*. *Sheepherds purse* is so called, because the Seeds of it resemble the *Latherne bagge*, wherein *Sheepherds*

herds put their V. Quails. *Sheepherds* Needle hath Seeds like Needles. Some grow in knaps like Bottles, as *Knapweed*, which some call *Darbottle*, *Blewbottle*, great *Centaury*. &c. Some in Berries, as those of *Tuſſin*. *Gromwell* hath a Seed, as hard as a Stone, and for that reason the Greeks call it *Lithospermon*. Some Seeds are very rough, and will stick to the Garments of those that passe by, as those of *Burdock*, *Agrimony*, *Hounds tongue*, *Clevers*. Some have a kinde of Down fastned to them, which the Winde bloweth away together with the seed, as *Coltsfoot*, *Dandelion* and some *Thistles*. If the Downe flyeth off when there is no Winde, it is a signe of Rain. Some Seeds are comprehended within the flesh of fruits, as *Cucumbers*, *Melons*, *Pompeions*, &c. The coloures of of Seeds are commonly white, redd sh, or black. Most Seeds in the growing leave their Husks or Rind about the Root: But the Onyon will carry it up, so that it will be like a Cap upon the top of the young Onyon. There is a
Plant

Plant called *Noli me tangere*, neer which if you put your hand, the Seed will spurtle forth suddenly, in so much that the unexpectednesse of it made the valiant Lord *Fairfax* to start, as Master *Robert* at the Physick Garden in *Oxford* can tell you. The Seeds of *Cotton* are encompassed about with white Wool: they are in shape like the trettles or dung of a Coney.

CHAP. XIII.

Of the Excreescences of Plants.

BEside these Common parts of Plants, there be some Excreescences which are more proper, and restrained to a few, and these doe commonly belong to Trees and Bushes, which I have made little mention of, because they are more obvious, but for as much as these which I shall speak of are lesse known, I have thought fit to put them down in this place. There is a kinde of Sponge of a dusky brown colour,

colour, commonly called *Jewes eare*, growing at the roots of Trees, but especially on the *Elder*, on which Tree some thinke *Judas* hanged himselfe, and therefore this Sponge in Latine is called *Auricula Juda*. It hath a strange property, for being put into warme water, it swelleth and openeth extreamly, and is usefull for curing Squinances, and Inflammations of the Throat. *Agarick* also, is a kinde of Spongy Excrecence growing upon the tops of Oaks and other Trees, in the nature of a *Mushrome*, though it be affirmed by some, that it groweth also at the Roots. It is famous in Physick for Purging, of tough Flegme, and for opening the Liver, but it is offensive to the Stomach, you may have it at the Apothecaries. Another thing which hath a strange kinde of growth is *Misseltoe*, which is found to put forth, not onely upon, but sometimes also underneath the boughs of Crabtrees, Appletrees, and Hazles; the rarest groweth upon the Oakes, and is counted very medicinall, as also the

the knowledge of Plants. 41

Polipode. I believe the thing it selfe is better knowne, then the manner of its growing, because it is carryed many miles to set up in houses about Christmas time, when it is adorned with a white glistering berry. A man may count the prickles of Plants to be a kinde of Excrecence, for they will never be Boughs, nor bear Leaves. Some have prickles upon their boughs, and those are black and white *Thorns*, *Bryar Rose*, *Rasptrees*, *Crabtree*, *Gooseberry*, *Barbery*, &c. Others have prickles upon their Leaves, as *Holly*, *Juniper*, *Furze*, *Thistles*; *Nettles* also, and *Borage* have prickles, the one venomous, the other harmlesse. Another kinde of Excrecence is an Excudation of Plants joyned with Putrefaction, as we see in things like *Apples*, which are chiefly found upon the Leaves of *Oaks*, and sometimes upon *Willowes*: There is a kinde of prediction amongst Countrey people, that if the Oake apple broken be full of Wormes (as sometimes it is) it is a signe of a Pestilent yeare, which is probable, because

cause they grow of Corruption. Of all Trees, none doth bear more Excrecences then the *Oak*, for besides the *Mistletoe*, *Polipode*, *Oak apples*, and *Acornes*, which are the naturall fruit, it beareth *Galls* and *Oake nuts*, which are inflammable and certaine *Oake berries*, which stick to the Tree without stalks. There is also upon the wilde *Bryar* a Mossy tuft of divers colours, very easie to be seene in the Winter when the leaves are off, which if you cut in sunder, you shall finde them full of little white wormes, which in the Summer time are changed into the *Fly Cantharides*. The *Birch Tree*, the *Nut*, the *Wallnut*, and the *Planetrees*, have on them things in Greek, called *Cachryes*, in English *Catkins*, or *Catstales*, if I mistake not, which are there the most part of Winter. They are of a burning quality in Physick. There is a Mosse the Perfumers have, which cometh out of *Appletrees* of an excellent sent.

CHAP. XIV.

*of Smells and Tastes in Plants, and
their Differences.*

AND because there be some Differences in Plants, which arise from the Smells and Tastes, I shall take the paines to present you with some of them. There is a Tree called *Arbor vite*, or *Tree of Life*, whose leaves being squeezed between ones fingers, smell like unto Bread and Cheese. The smell of *Burnet* is like to that of a *Cucumber*. Stinking *Orange* smells like *Old Ling*, and somewhat else. The smell of *Crosswort* is like unto *Hony*, but somewhat faint. There is a kinde of *Willowweed*, and that very common, which smells like *Rodded Apples*. The *Pasque flower*, called in Latine *Pulsatilla*, will bite you by the Nose, if you rub it between your fingers and smell to it, and so will *Gentian* or *Felwort*. The leaves of *Coriander* doe smell very strong,
and

and so doe those of *Smallage*, *Wormwood*, *Rue*, *Hemlock*, *Henbane*, &c. *Sweet Maudlin*, *Marjoram*, *Muscovida* &c. are known by their sweet smell. You can scarce distinguish between *Camomell* and young *Mayweed*, but by the smell. The root of the little *Vallarian* is sweet like unto *Muske*. It is reported that sweet *Mosse*, besides that upon the *Appletrees*, grows likewise sometimes upon the *Poplars*. So much for the Smells, I come now to the Taste. *Spatula fetida*, or *Rinikng Gladwin*, hath a taste like unto *Rost Beef*. The stalks of the great *Waterdock* tastes like *Green sawed* and is also as pleasant to eat as the best *Sorrell*. *Earthnuts*, or as some call them *Pignuts*, taste somewhat like other nuts. The leaves of the *Vine* and *Barbery bush* taste like *Sorrell*. *Rocket* tastes like *Milke* that is burnt too. *Arum* or *Cuckopint* is of a very biting taste, and so is *Spearmint*, or *Water Crowfoot*, biting *Arum*, &c. Some Plants smell little but taste very bitter, as *Aloes*, *Lavender*

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er, Cotton, the lesser Centaury, &c. Some have a biting taste, but somewhat pleasant, as Cresses, Garden Ginger, Tarragon, &c. Seaweed, Samphire, curvygrasse, &c. doe participate of bitterness. There be fruits that are sweet before they are ripe, as *Mirabolanes*; & *Fennell* seeds are sweet before they ripen, and afterwards grow Spicie. And some never ripen to be sweet, as *Tamarinds*, *Lemmons*, *Barberies*, *Rabbs*, *Sloes*, &c. Some are very acrimonious, as *Euphorbium*, *Celandine*, *Sowthistles*, *Spurge*, *Old Lettice*, *Figs* from the Tree, &c. There is a kinde of *Wormwood* so like *Lavender*, that it cannot be known from it, but by the smell and taste.

CHAP.

CHAP. XV.

Of the juices of Plants.

Neither will it be amisse now we are speaking of the Dignosticks of Plants, to say somewhat more particularly of the Juices also, from whence the knowledge of some of them is derived. Though the colour of most of them be green, or of a watrish colour, yet some of them are of other colours also; as the juices of *Figs*, *old Lettuce*, *Sowthistle*, *Spurge*, &c. are as white as Milk, and are commonly so called: And here we may observe the difference between *Spurges* and *Wild flax*, which are somewhat alike, but that hath milk, the other none, according to the riming Verse,

Esula lacte scit sine lacte Linaria crescit.

Euphorbium hath a kinde of milk too, though not very white: And *Celandine*

line hath a yellow milk, which will
flus forth if it be but broken. There
is hardly found a Plant that yeildeth a
red juice, either in the blade or eare,
except it be the tree that beareth
Sanguis Draconis, which groweth
chiefly in the Island *Soquotra*, after the
forme of a Sugar-loafe. It is likely
that the sap of that Plant doth con-
coct in the body of the Tree; for we
see that *Grapes* and *Pomgranates* are
red in the Juice, but green in the Tear:
the herb *Amaranthus* (indeed) is red
all over, and *Basil* is red in the wood,
and so is red *Sanders*, but the juice of
neither of them is so; the juices of
Flowers are commonly of the same
colour with the flowers which are of a
more refined and concocted matter
than the stalkes, yet the juices of
Fruits are not alwaies so; for there
be black *Plummes* and red *Apples*,
neither of which have a black or red
juice.

CHAP. II.

Of the use of Plants, and first, of
of those which are *Alimentall*
tall.

THe uses of Plants, are reckoned
up, would swell into a volume
but I shall endeavour to reduce them
to as few heads as I can, and begin
first with those that are *Alimentall*
And here I shall not summe up those
that are commonly used for *Alimentall*
as *Turnips*, *Carrets*, *Cabbage*, &c. but
those which are lesse known, yea such
as Countrey people will scarce venture
to eat: the tops of *Hops* and *Turnips*
running up to seed, boyled and buttered
red, do eat like *Asparagus*: the buds
of *Broom* being pickled are of an ex-
cellent relish: the roots of *Tulips*
boyled and buttered make a rare dish
There be severall wayes of dressing
Mushromes to make them edible; the
leaves and stalkes of *Alexanders*
being boyled, are eaten alone, or with

F. Sh.

Fish to correct them; the stalks are preserved raw in pickle, and presented to the table for a curious Sallet: The root of *Arum* being raw, is exceeding biting, but being boyled it is good Food. The roots of *Tragopogon*, or *Goats beard*, boyled and buttered, as *Parships* and *Carrets*, are farre better: *Asfeweed*, which some call *Jump about* boyled with Bacon when it is young, is a timely dish, and so is young *Comfrey*: *Lambs lettuce*, or *Corn sallet* is the earliest thing that I know eaten raw: *Penniroyall* chopped & put into a bag-pudding giveth it a savoury relish: With the buds of *Elders*, *Nettle tops*, *Watercresses* and *Alexanders*, good women use to make pottage with in the Spring time: *Horseradish* root sliced thin with a little *Vinegar*, is a wholesome sauce with Mutton, & so are the leaves of *Jack by the hedge*, which therefore by some call'd Sawce alone. And if you will have any more, you must go to the Cooks, who can make many more dishes out of them, yea, they can make good broth with the

D leg

leg of a joynstoole, if you allow them
cost. But even some of those herbes
which are not *esculent*, are notwith-
standing *poculent*, as *Hops*, *Broom*,
Angelica, *Bawme*, &c. which give a
dainty relish to liquor, if they be boy-
led therein. For distilled Waters, you
may have *Anniseed*, *Mint*, *Angelica*,
&c. Though Plants are not now rec-
koned of so good nourishment as
Flesh, yet the *Pythagorean Philosophers*
lived longer than any in these dayes
doe.

CHAP. XVII.

Of the Physicall use of Plants.

HENCE I might enter upon a plentiful Harvest, but I shall onely glean out some of the chiefeſt Simples that *England* affords, adjoyning ſome of their vertues. *Licoriſh* and *Saffron* are two things, whereof without diſpute our *Engliſh* are the beſt. *Licoriſh* boyled in faire water, with *Maidenhair* and *Figs*, maketh a very good dyet drinke for thoſe which are troubled with a dry Cough, or any grieve of the *Breaſt* and *Lungs*; *Saffron* ſtrengthens the *Heart* exceedingly, quickneth the *Braine*, helps Conſumptions of the *Lungs*, difficulty of breathing, and is good to make ſtaves to put to the throats of them that have the *ſmall Poxe*. And as I take it, the beſt *Elecampane* grows in *England*, the roots of which being candied with Sugar, helps the *Cough*, ſhortneſſe of *Breath*, and wheeſing in

the *Lungs*. Many other Plants that grow here also, are as good as the *Transmarine*, though the Druggists extoll the outlandish, that they may gain thereby the more. Our *Rubarber* is nothing inferiour to that which comes out of *China*, and in proceſſe of time will be as famous: It purgeth the body of *Cholar* and *Pblegme*, and put amongst other Ingredients, cleanseth the *Stomach*, *Liver*, and *Blood*. Our *Angelica* is as good as that of *Norway* and *Ireland*: It is very Sovereigne against *Poyſon* and the *Plague*, and so is the Water of the Herbs *Dragons*. Our *Gentian* is as good as that which is brought from beyond Sea, though perhaps it groweth more plentifully in *Italy* and in other places, but *England* is before all other Countreyes famous for its plenty of *Saxifrage*: we have *Maidenhair* here also, never a whit inferiour to the *Assyrian*. Other Physicall herbes are *Asara Bacca*, which purgeth upwards and downwards. *Scordium*, of which *Diascordium* is made, and given to strengthen

strengthen the Heart and Stomach, which it doth exceedingly. *Woodforrell* cools the Bloud, helps ulcers in the Mouth, hot defluxions upon the Lungs, &c. *Marshmallowes* ease the paine of the Stone. *Pimpernill* drawes thornes and splinters out of the fl sh. *Smallage* provokes the *Termes*, and is singular good against the yellow *Jaundice*. *Ceterach* helps the strangury, and so doth *Dropwort*. *Dwarfe Elder* inwardly taken, is a singular Purge for the *Droppie* and *Gout*: *Fennell* increaseth *Milke* in *Nurses*. *Fumitory* boyled in *Whitewine*, and taken inwardly, helps such as are *Itchy* and *Scabbed*. *Does foot* helps the *Wine Collick*. *Periwinkle* cures the *Cramp*, *Plantane* leaves are excellent for green wounds, the roots for the *Headach*. *Piony* Roots and Seeds are good against the *Convulsion*, and *Falling sicknesse*; *Sheepherds purse* stoppeth blood; *Honfeleek* is good against the *Shingles*. The lesser *Centaury*, *Wormwood*, *Garlick*, *Lavender Cotton*, and all Plants that have a bitter juce kill the wormes. Let thus much suffice

in brief concerning the Internall, or
Physicall use of Plants.

CHAP. XVIII.

Of the Chirurgicall use of Plants.

CONsidering how subject the body of Man is to be wounded, and troubled with severall Maladies, as *Felons, Whitloes, Itch, Scabbs, &c.* And because there is lesse prejudice in applying things outwardly then inwardly; I shall here insist upon the vertues of some Herbes that are usefull upon this account, & incourage those which are in no great danger to use them, but in dangerous Cases, if a good Chirurgeon be to be had, commit thy selfe rather to his daily experience, then be *Penny wise, and Pound foolish.* A Sheep many times perisheth for want of an halfe penny worth of Tarre, and one sparke sometimes sets a Town on fire, therefore neglect not the
smallest

smallest wounds, but apply some of these easie remedies which follow: The Juyce or Water of *Flaxweed* put into soule Ucers, whether they be Cankerous or Fistulous, with Tents rowled therein, or the parts washed or injected therewith, cleanseth them thoroughly from the bottome, and healeth them up safely. The whole Plant of the greater *Centaury*, as well Herbe as Root, is very available in all sorts of VVounds or Ulcers, to dry, soder, clense and heale them, and therefore it is, or should be, a principall Ingredient, in all vulnerary drinks and injections. *Knapweed*, which some call *Darbbottle*, is good for all those that are bruised by any falls, beatings, and other casualties: It is very profitable for them that are bursten, if they drinke the decoction of the Herbe and Root in Wine, and apply the same outwardly to the place; it is singular good also in all sorts of running and Cankerous sores and Fistulaes, drying up the moisture, and healing them gently, without any

sharpnesse or biting, it doth the like also in the running sores and Scabs of the Head or other parts: it is of especial use for the forenes of the Throat, the swellings of the Palate and Jawes: it is also excellent for all greene wounds, to stay the bleeding, and close the Lips of them together. All the *Plantanes* are singuler good *Woundherbs* to heale fresh and old sores and wounds, whether inward or outward. The flower of *Beanes* and *Fenugreek* mixed with *Hony*, helpeth *Felons*, *Boiles* and *Bruises*. The roots of white *Briony* being bruised and applyed of it selfe, to any place where the bones are broken, helpeth to draw them forth, as also *Splinters*, *Arrowheads* and *Thornes* in the flesh, and being applyed with a little *Wine* mixed therewith, it breaketh *Boyles* and helpeth *Whitloes*. The Berries of *Bittersweet*, or *Woody Nightshade* bruised, and laid to the finger that hath a *Felon* thereon, cure it, and so doe the *Leaves* stamped together with *reasty Bacon*. He that hath *Sanicle* and
Selfe.

Selfe-heale to helpe himselfe, needeth neither *Physitian* nor *Chirurgion*, so effectuall are they in severall cases, but especially in green wounds. *Hounds tongue* is good against the biting of mad Doggs, and is the maine ingrediens whereof black salve is made. The inner barke of an *Elder tree* boiled in *Vinegar*, is approved to cure the *Itch*, and take away *Scabs*, and so are *Decoctions* of *Scabious* and *Alehoof* or *Ground Ivy*. The fume of the dryed Herb, Stalk and Seeds of *Henbane* burned, quick'y healeth *Swellings*, *Chilblaines* or *Kibes* on the hands or feet if they be held therein. *Savine* dryed into a powder and mixed with *Honey*, breaketh *Carbunkles* and *Plague Sores*; it also helpeth the *Kings Evill*, being applyed unto the place; being spread upon a piece of *Leather*, and applyed to the *Nisell*, kills the wormes in the *Belly*; it helps *Scabs*, *Itch*, running *Sores*, *Cankers*, *Tetters* and *Ringwormes*. An hundred more I could reckon up, but let these suffice for the present.

CHAP. XIX.

Of Peysonous Plants.

WHatsoever is received into the Body, is either *Aliment*, *Medicine* or *Poyson*. Of the two first I have intreated already, I come now to the third: And here I know not whether to call it a civill, or rather uncivill use or abuse, that hath been made of Plants in this kinde. The forme of executing capitall offenders in *Athens* was, the taking of the potion of *Hemlock*, which was (forsooth as they pretended) in humanity given to them, that their deaths might be with the lesse paine, and after this manner did *Socrates* dye. The Inhabitants of the Iles of *Cea*, when they were above threescores yeares old, and deemed unfit for the managery of publick affaires, did voluntarily take the like potion. Some have used *Opi-um* (which is the joyce of a certaine *Peppy*) to the same purpose, but that

is more painfull, because it hath part
of heat mixed. The jayces of *Garlick*,
Onyons and *Leeks*, if taken in any
great quantity are rank Poyson, al-
though we eat the flesh and all with
little or no danger. *Lettuce* is thought
to be poysonous when it is so old as
to have Milke. *Spurge* is a kinde of
Poyson it selfe, and so is *Nightshade*,
Henbane, *Mandrake*, *Wolfsbane*; of
which Master *Gerrard* reports, that a
Gentleman tasting the roots, had
his tongue and mouth so swolne, that
it is thought he would have dyed, if he
had not met with present helpe. The
Yewtree is venomous, both to Man
and Beasts. That it is poyson to Kine
will appear by what followeth. Ma-
ster *Wells* Minister at *Adderbury* in
Oxfordshire, seeing some Boyes brea-
king Boughs from the *Yew Tree* in
the Church-yard, thought himse
much injured. To prevent the like
Trespases, he sent one presently to
cut downe the Tree, and to bring it
into his backside. This being done,
his Cowes began to feed upon the
Leaves.

Leaves, and two of them within few
houres dyed. A just reward.

CHAP. XX.

*Plants for making Cloth Cordage,
&c.*

SO much for the Internall uses of
Plants, come we now to the Ex-
ternall: And because those which
serve for cloathing, are most necessary,
we will speak of them first. There
be of Plants which are used for Gar-
ments, these that follow, *Hemp* and
Flaxe grow commonly in *England*,
and are made into cloth by the good
Housewives of every Countrey. *Cot-*
ton is not so well knowne, because it
grows beyond the Seas, as in *India*,
Arabia, *Egipt*, &c. It is an annuall
Plant as *Hemp*, and unless it be ga-
thered in time, the Seeds with the
Wool encompassing them fall to the
ground. Of this are made *Fustions*,
Bombasts, *Stockins*, &c. In some Coun-
treys

treyes for want of the aforesaid Materialls, they strip the *Nettles* and make Cloth thereof, which must needs be very coarse. But finer stuffe is made of *Sericum*, which is a growing silke coming out of the Island *Seres*, where it growes upon the Leaves of Trees, yet some is made by the silke wormes in every Countrey. They make also Cables of the barke of *Lime Trees*. And here I thinke it will not be impertinent to our present matter, to give you to understand that in *India* there is a Tree called the *Cokarnut tree*, whose Leaves serve to cover houses, whose hairy stuff or hards which is next the outward bark doth make, not onely Cordage and Tackle for Ships, but also cloth, Caules, and Girdles, even for the better sort. There is in the Anatomy School at *Oxford*, amongst very many curious rarities, a Purse made of the barke of a certaine outlandish Tree.

CHAP. XXI.

*Of the Ornamentall use of Plants
formerly, and what are in use at
this present.*

PLants are an Ornament to the
place where they naturally grow ;
How bravely are the Woods adorned
with Trees, and the Meadows with
Flowers, the Gardens with sweet
Smelling Herbes, the Walls and House
sides with Vines and other fruitfull
Trees, insomuch that the Psalmist
tells the blessed man, *That his Wife
shall be as the fruitfull Vine on the sides
of his house, and his Children shall stand
like Olive branches round about his Table.*
The Olive was the Embleme of peace,
and therefore the door for the entering
in of the Oracle in Solomons Temple,
were made of Olive trees, and so
were the Lintells and Sideposts, it be-
ing a time of peace. I know not whe-
ther the Athenians did adorne their
Temples with the branches of the
Olive.

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Olive also, but surely they had it in so great veneration, that they would not suffer a Goat to come n^o to the *Acropolis* where it grew. It is probable enough, that the Temple of *Minerva*, to whom it was sacred, was sometimes dressed with it. Other Heathens also, did garnish their Temples with *Laurell*, *Mirtle*, *Oake*, &c. The branches of *Pines*, *Oakes* and *Appletrees*, and also *Parsly* were bestowed upon those that overcame in the *Grecian* games in token of Victory. So the *Roman* Combatants that overcame, received by way of reward a Garland or Coronet of *Palme trees*. The reason why the *Palme tree*, rather than any other Tree, should be given in token of Victory, is rendered by divers approved Authors to be this, because the *Palme tree*, though you put never so ponderous a heavy weight upon it, yet it will not yeild, but rather endeavour the more upward. Their Generalls also in their Triumphs heretofore wore a Crown of *Laurell*, and when they had raised any Siege, they

they were honoured with a Crown of
Grasse. In *Ovids* time, the Emperours
 had alwaies standing before his Gate
 an *Oake* tree in the midst of two *Laurels*,
 as an Embleme denoting two
 worthy vertues, required in all Emperours
 and Princes; first, whereby the
 Enemy might be conquered; secondly,
 such whereby Citizens might be
 saved. Unto this the Poet seemeth to
 allude speaking of the *Laurell* tree;

*Postibus Augustis eadem fidissima
 Custos*

*Ante fores statis, mediamque tueri
 quercum.*

It is not very long since the custome of
 setting up Garlands in Churches, hath
 been left off with us; and in some
 places setting up of *Holly*, *Ivy*, *Rosemary*,
Bayes, *Yew*, &c. in Churches at
 Christmas, is still in use. *Cypresse* Garlands
 are of great account at Funeralls
 amongst the gentiler sort, but *Rosemary*
 and *Bayes* are used by the
 Commons both at Funeralls and
 Weddings.

Weddings. They are all Plants which fade not a good while after they are gathered and used (as I conceive) to intimate unto us, that the remembrance of the present solemnity might not dye presently, but be kept in minde for many yeares. *Box* and *Ivy* last long green, and therefore Vintners make their Garlands thereof; though perhaps *Ivy* is the rather used because of the Antipathy betweene it and *Wine*, the *Willow* Garland is a thing talked of, but I had rather talke of it then weare it.

CHAP. XXII.

Of Plants used in and against
Witchcraft.

THe Oyntment that Witches use is reported to be made of the fat of Children digged out of their graves; of the Juices of *Smallage*, *Woolfsbane* and *Cinquesoyl* mingled with the meals of fine Wheat. But some suppose that the soporiferous Medicines are likeliest to do it, which are *Henbane*, *Hemlock*, *Mandrake*, *Nightshade*, *Tobacco*, *Opium*, *Saffron*, *Poplar Leaves*, &c. They take likewise the roots of *Mandrake*, according to some, or as I rather suppose the roots of *Briony*, which simple folke take for the true *Mandrake*, and make thereof an ugly Image, by which they represent the person on whom they intend to exercise their VVitchcraft. Many odde wives fables are written of *Vervaine*, which you may read elsewhere, as Master Gerrard saith. Those

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that are used against VVitchcraft, are *Mistletoe* which if one hang about their neck, the VVitches can have no power of him. The roots of *Angelica* doe likewise availe much in the same case, if a man carry them about him, as *Fuchsius* saith. The common people formerly gathered the Leaves of *Elder* upon the last day of *Aprill*, which to disappoint the Charmes of VVitches, they had affixed to their Doores and VVindowes, *Matthiolus* saith, that *Herba Paris* takes away evill done by VVitchcraft, and affirms that he knew it to be true by experience. I doe not desire any to pin their Faiths upon these reports, but onely let them know what there are such which they may believe as they please. However there is no question but very wonderfull Effects may be wrought by the [Vertues which are enveloped within the compasse of the green Mantles, wherewith many Plants are adorned.

CHAP.

CHAP. XXIII.

*Other Traditions concerning
Plants.*

IT hath beene credibly reported to me, from severall hands that a man take an *Elder* stick, and cut it on both sides, so that he preserve the joynt, and put in his Pocket when he rides a journey, he shall never grow weary. It is likewise said, that if a handfull of *Arsmart* be put under the Saddle, upon a tired horseback, it will make him his travaile fresh and lustily. And if a Footman take *Mugwort* and put in his Shoes in the Morning, he may goe forty Miles before Noon and not be weary. I have read that the lesser *Moonwort* will open Locks and pull out the Shoes of the Horses feet that passe over it. I have heard that Maids will take wilde *Tansy*, and lay it to soak in Buttermilke for the space of nine dayes, and wash their faces therewith, it will make them looke

very faire ; and that *Spurge*, *Laurell*,
the Leaves be broken off upwards,
will cause vomiting, if downwards. Pur-
ging: And that the seeds of *Parsly* being
eaten cause the Falling sicknesse. The
roots of *Tarragon* & *Pellitory* of *Spaine*
held between the Teeth, will make
them leave aking. It hath been long
received and confirmed by divers tri-
alls, that the root of *Male Piony* dry-
ed, tied to the Neck, doth help the
incubus which we call the *Mare*. It is
thought that *Castoreum*, *Muske*, *Rue*
Seed, and *Agnus* Seed would doe the
same. It hath been observed, that if a
Woman with childe eate *Quinours*
much, and *Coriander* Seed (the nature
of both which is to repress and stay
Vapours that ascend to the braine) it
will make the childe ingenious : And
on the contrary side, if the Mother
eate much *Onyons* or *Beanes*, or such
vaporious food, it endangereth the
Childe to become Lunatick, or of im-
perfect memory. The Lease of the
greater *Burdock* borne or laide on the
top of the head, doth draw the Ma-
trix

trix upwards; but laid under the sole
of the feet, it draweth it downward
which is a notable remedy against
Suffocations, falling and displacing
the Matrix. I have seen a Man lay
Leaves aforesaid, to the Soles of his
Feet to cure him of the Gout. All
kinds of *Docks* have this property, that
what Flesh or Meat is sod therewith
though it be never so old, hard
tough, it will become tender and meet
to be eaten. *Calamint* will recover
Rinking Meat, if it be laid amongst
whilst it is raw. The often smelling
Basil breedeth a *Scorpion* in the Brain
The Seed of *Fleabane* strewed be-
tween the Sheets causeth Chastity
Boemus relates, that in *Darien* in
America, the Women eat an herb when
they are great with childe, which
makes them to bring forth without
paine. Sowbread is dangerous for
Women with child, yea so dangerous
that both *Diascorides* and *Pliny* say
it will make a Woman miscarry if she
doe but stride over it, whereby I con-
ceive it may be usefull for Women

that

that are in travaile, and cannot easily
be delivered. If one that hath eaten
Tomatoe doe but breath on a painted
face, the colour will vanish away
straight. If a man gather *Vervaine*
the first day of the New Moon, before
Sun rising, and drinke the juyce there-
of, it will make him to avoid Lust for
seven yeares. The Seeds of *Docks* ty-
d to the left arme of a Woman, doe
helpe Barrenesse. I could reckon up
many more Traditions to such purpo-
ses as these concerning Plants, but I
will not venter to trespass any further
upon the Readers patience. Thus have
I done with the Walls of our Cottage,
I shall now proceed to the Roof.

CHAP.

CHAP. XXIV.

*Observations for the setting of
Plants.*

THe Dignosticks and Uses being thus demonstrated, it is possible that some one may be induced to wish for some Directions for the improvement of his Garden, to whom especially, but consequently to others, I shall continue my Discourse. I am not a Gardiner, nor no Gardiners Sonne, yet I hope the Gardiners will not be angry with me, if I set downe a few Directions for the more convenient placing of Plants in a Garden. It has been found by wofull experience, that Toades doe oftentimes lye amongst *Sage*; it would therefore be good to Plant one slip of *Sage*, and another of *Rue*, for Toades will by no meanes come nigh unto *Rue*. When you see *Cabbage Plants*, make not the holes you set them in downe right but slanting, so will they more probably come

come to be *Cabbages*. It is said that if *Potato* Roots be set in a Pot filled with Earth, and then the pot with Earth be set likewise within the ground some two or three inches, the Roots will grow greater then ordinary: if Onions be taken out of the Earth and laid a drying twenty dayes and set againe they will be a great deale bigger. The cutting of the leaves of *Radish* or other roots in the beginning of Winter before they wither, and covering againe the Root somewhat high with Earth, will preserve the Root and make it bigger in the Spring following. *Rene* doth prosper much and become stronger, if it be set by a *Figtree*, but if it be set by *Coleworts* it will not thrive. Shade to some plants conduceth to make them large and prosperous more then the Sonne. As in *Strawberriess* and *Bayes* &c. Therefore among *Strawberries* sow here and there some *Borage* seed, and you shall finde the *Strawberries* under those leaves farre more large then their fellowes. And *Bayes* you must

E

plant

plant to the North, or defend them from the Sunne by a Hedgerow; and when you sow the Berries, weed neerer the Borders for the first halfe yeere for the Weeds give them shade. *Scorodorum* likewise delighteth to grow in cool and shadowy places, and is found neerer River sides. If *Roots, Pease, Strawberries* and *Flowers*, may be accelerated in their coming and ripening (as questionlesse they may, by making Hot bed with Horsedung, and casting Earth thereon) there would arise double profit; the one in the high price that those things beare which come early, the other in the swiftnesse of their returns. For in some grounds which are strong, you shall have *Raspberries, &c.* come in a month, that in other grounds will not come in two and so make double returns: Or if you water them once in two or three dayes, with water wherein *Sheeps dung* or *Pigeons dung* hath been steeped, they will come the sooner. Some plants will not grow neerer one another, notwithstanding that there is any Antipathy in themselves,

Selves, but because they draw the same juyce, and so deceive one another, as the *Vine* and *Coleworts*, a *Reed* and a *Brake*, *Hemlock* and *Rene*; Therefore it would not be amisse to set Plants of as contrary juyce as you can together. You must take heed of suffering great Trees to grow in your Gardens, for besides the droppings of the Trees, which most Plants will not abide, they so soak and exhaust it, that they hurt all Plants that grow by them, especially *Ashes*, and such Trees as spread the roots neer the top of the ground. He that desires to be satisfied further, that there is no Sympathy nor Antipathy in Plants, let him read the Naturall History of the famous and experienced Lord *Bacon*, who hath treated very indiciouly on this Subject, of whom I confesse I have made use in severall places of this treatise, but especially in this Chapter.

CHAP. XXV.

*Directions for the gathering of
Plants, and keeping of them af-
ter they are gathered.*

ANd now I have done with the setting of Plants, give me leave to speak somewhat of the gathering of them also: Some of the Antients, and divers Moderne Writers which have professed Astrology, have noted a Sympathy between the Sunne, Moone, and some principal Starres, and certain Plants, and so they have denominated some Herbes Solar, and some Lunar, and such toys put into great words. Amongst which Master *Culpeper* (a man now dead, and therefore I shall speak of him as modestly as I can, for were he alive, I should be more plain with him) was a great Stickler; And he, forsooth, judgeth all men unfit to be Physitians, who are not Artists in Astrology, as if he and some other

Figure-

Figure-fingers his companions, had been the onely Physicians in *England*, whereas for ought I can gather, either by his Books, or learne from the report of others, he was a man very ignorant in the forme of Simples. Many Books indeed he hath tumbled over, and transcribed as much out of them, as he thought would serve his turne (though many times he were therein mistaken) but added very little of his owne. But to passe by that, how did he thinke (if Astrologers onely can gather Herbes) that a man might cure himselfe for three pence charge? Did he thinke any one could make a journey to an Astrologer for three pence? Yet I perceive him to be a very indifferent man. for he saith in his *English Physician enlarged*, where he treateth of gathering Simples, Let the Planet that governes, &c: if they can, in herbes of *Saturne*, let *Saturne* be ascendent, let the *Moon* apply to them by good aspect, and let her not be in the House of their Enemies; if you cannot well stay till she apply to

them, let her apply to a Planet of the same triplicity ; if you cannot waight (sure he or the Printer had not learned to spell) that time neither, let her be with a fixed Starre of their Nature, and truely he might as well have said, if you cannot stay till then, you may gather them at any time. But I see Master *Culpeper* can allow much Superstition in himselfe as to Starre-gazing, though he railes at it so vehemently, in Herbarists of former times, for naming Plants. Now to proceed to the Directions.

And first, Though I admit not of Master *Culpepers* Astrologicall way of every Planets Dominion over Plants, yet I conceive that the Sunne and Moon have generall influences upon them, the one for Heat, the other for Moisture ; wherein the being of Plants consists, and that the Full of the Moon would be a good time to gather those Herbes, out of which the juyce is to be taken, for then it is most plentiful, but for other uses, the Leaves newly gathered (if it be not when they are
very

very young or very old) are questionable the best, but at such times, or when they are not at all to be had, we must be glad to make use of the dried ones, which whether dried in the Sun, or in the Shade, so they be neither over nor under dried, is signifieth very little. 2. Those which you gather for your use in Winter, gather a little before they run to Seed, for then they be most effectual. 3. Let them be gathered (as neer as you can) from their proper places, which I have directed you to in the sixt Chapter. 4. For the place you put them in, it matters not, so they lose not their vertue by too much heat, nor corrupt by too much moisture: For Flowers let them be gathered in their prime, dried and laid up as aforesaid. 5. For Seeds let them be gathered when they are full ripe, and kept not above a yeare, for afterwards they decay. 6. What roots you have growing so neer you, that you can goe to them upon all occasions; trouble not your selfe to dry, but if you chance to

bring any from a farre, hang them somewhat neer the fire, otherwise they will rot. 7. Barkes newly gathered are best, or if the Tree, whose barke you are to use, grow not neer, you may take your owne time, but they come off easiest in the Spring. 8. For the barke of Roots slice them, and take out the Pith, and that which remaines is called the Barke. 9. If you have occasion to preserve the juice of any Herbe, pound the Herbe and strain it, then clarifie it by boyling it, till no scumme rise, and when it is cold, fill a glasse almost to the neck, and fill up the remaining space with Oyle, to keep out the aire, or else you may continue boyling it over the fire, till it attaine unto the consistence of Honey, and then it is by Physitians called the *Rob.*

CHAP. XXVI.

*Of the Temperatures or Degrees of
Plants.*

AFTER the gathering of Plants I hold it not amiss to acquaint you with the foure prime Qualities which are in them, viz Heat, Cold, Moisture and Drynesse, and that every one of these have four degrees or orders, which are by severall persons diversly defined. But because they are more easily apprehended by the effectuall operations which they have to alter a Mans body, we will goe that way to worke, for seeing that (in this sence) that is temperate, which hath no power eminent to Heate, Cool, Dry or Moisten the body of a Man, that is accounted the first Degree which obscurely and but a little altereth it. The second degree is when the body is manifestly altered, yet

without any hurt, offence, or trouble. The third degree is, when the Body is altered, not onely apparently, but also vehemently, not without trouble and offences, yet without Corruption. The fourth is, that which alters the Body most vehemently, and not without very grievous hurt. And every one of these have a tripple Latitude, intense, remisse, and indifferent.

Temperate Plants and Fruits are,

Maidenhair, Asparagus, Licorish, Pine-Nuts, Figs, Raisons, Dates, Woodroose, Bugle, Goats rue, Flixweed, Cinkfoyl, &c.

Hot in the first degree are,

Wormwood, Marsh-Mallows, Borages, Buglosse, Oxeye, Beets, Cabbage, Camemile, Agrimony, Fumitory, Wildflax, Melilote, Comfrey, Avens, Eyebright, Selfheal, Chervill, Basil, &c. Sweet Almonds, Chestnuts, Cypress Nuts, Green Wallnuts, Ripe Grapes, Ripe Mulberries, Seeds of Coriander, Flax, Gromwell, &c.

Hot in the second degree are;

Brooklime, Green Annise, Angelica, Parsly, Mugwort, Betony, Groundpine, Fennigreeke, St. Johns Wort, Ivy, Hops, Bayme, Horsehound, Rosemary, Savory, Sage, Mandlin, Ladies Mantle, Dill, Smallage, Marigolds, Carduus Benedictus, Scurvygrasse, Alehoofe, Alexander, Archangell, Devillsbit, Sanicle, Capers, Nutmegs, Dry Figs, Dry Nuts; The Seeds of Dill, Parsly, Rocket, Basil, Nettle. The roots of Parsly, Fennell, Lovage, Mercury, Butterburre, Hogs Fennell, &c.

Hot in the third degree are,

Asarabacca, Agnus, Arum, Dry Annise, Germander, Bastard, Saffron, Centaury, Celandine, Calamint, Flebane, Elecampane, Hysop, Bayes, Marjerom, Penny-Royall, Rue, Savine, Briony, Pilewort, Bankcresses, Clary, Lavender, Feverfew, Mint, Watercresses, Hellebore, &c.

Hot

Hot in the fourth degree are,

Sciatica, Cresse, Spurge, Pepper, Mustardseed, Garlick, Leeks, Onions, Stonerow, Dittander or Pepperwort, Garden Cresses, Crowfoot, Ros Solis, and the root of Pellitory of Spaine.

Cold in the first degree are,

Orange, Mallows, Myrtle, Pellitory of the Wall, Sorrell, Woodsorrell, Burdock, Shepherds Purse, Hawkweed, Burnet, Coltsfoot, Quinces, Peares, Roses, Violets

Cold in the second degree are,

Blites, Lettice, Duckmeat, Endive, Hyacinth, Plantane, Fleawort, Nightshade, Cucumbers, Chickweed, Dandelion, Fumitory, Wildtansy, Knotgrass, &c. Oranges, Peaches, Dampsons, &c.

Cold in the third degree are,

Purslane, Houseleek, Everlasting, Opoponax, &c. Seeds of Henbane, Hemlock, Poppy.

Cold in the fourth degree are,
Henbane, Hemlock, Poppies, Mandrake, &c.

Moist in the first degree are,
Buglosse, Borage, Mallows, their flowers and roots, Pellitory, Marigolds, Basil, the roots of Satyrion, &c.

Moist in the second are,
Violets, Waterlilly, Orage, Blites, Lettuce, Ducksmeat, Purslane, Peaches, Dampsons, Grapes, Chickweed, &c.

Dry in the first degree are,
Agrimony, Camomile, Eyebright, Selfheale, Fennell, Myrle, Melilote Chestnuts, Beans, Barly, &c.

Dry in the second degree are,
Pimpernell, Shepherds Purse, Wormwood, Vervaine, Mugwort, Betony, Horsetaile, Mint, Scavions, Bugle, Carduus Benedictus.

Dry

Dry in the third degree are,
Southernwood, Ferne, Yarrow, Cinkfoyle,
Angelica, Pilewort, Marjerom, Rue,
Savory, Tansy, Time, Hellebore.

Dry in the fourth degree.
Garden Cresses, Wild Rue, Leeks, Ony-
ons, Garlick, Crowfoot. But now me-
thinkes I hear some of the Common
people say, To what purpose doe you
tell us of these Degrees? we are little
wiser then we were before as to the
curing of a Disease. Observe therefore,
that all Diseases are cured by their
Contraries, so that if the Disease you
would cure be hot, as a *Feaver*, you
must not use *Wormwood*, or *Mint*, or
any thing that is hot, but that which
is cooling, as *Sorrell, Endive, Violet*
and *Strawberry leaves*, &c. In such
Diseases as proceed of cold, hot things
are to be used, as in cold Rhumes,
Annisseed, Fennellseed, Betony, Rose-
mary, Camomile Flowers, &c. But
for those that are in health, and their
bodies need no alteration, the most
tem-

the knowledge of Plants. 87

temperate are the best, as coming neereſt to a mans conſtitution, but in caſe you take any thing that exceedeth in heat or cold, correct it with its contrary, as Cucumbers are cold and moiſt, and therefore they are corrected with Pepper, which is hot and dry. In gathering Sallats, if you put *Tarragon* or *Garden Cresses* amongst *Lettice*, the heat of the one will qualifie the coldneſſe of the other, and ſo render them leſſe alterative to a Mans body.

CHAP.

CHAP. XXVII.

Of the Signatures of Plants.

THough Sin and Sathan have plunged mankind into an Ocean of Infirmities (for before the Fall, Mankind was nor subject to Diseases) yet the mercy of God which is over all his Works, maketh Grasse to grow up on the Mountaines, and Herbes for the use of Men, and hath not onely stamped upon them (as upon every Man) a distinct forme, but also given them particular Signatures, whereby a Man may read, even in legible Characters, the use of them. That Plant that is called *Adders tongue*, because the stalke of it represents one, is a soveraign wound Herbe to cure the biting of an *Adder*, or any other venomous Creature. *Vipers Buglosse*, hath its stalkes all to be speckled like a Snake or *Viper*, and is a most singular remedy against Poyson, and the stinging of *Scorpions*, and other venomous Beasts.

Beasts. If a Man doe but rub his hands with the Leaves or roots of *Dragons*, no *Serpent* will endure to come neer him, as *Diascorides* writeth. There be some *Satyrions* which are just like the Stones of a Man, one of them is full and plump, and sinkes if it be put in Water, and that provokes Lust, the other swims, and is lanke and shrivelled, and that mortifies it; so that there is a remedy for him in both cases. *Heart Trefoyle* is so called, not onely because the Lease is Triangular like the Heart of a Man, but also because each Lease contains the perfect Icon of an Heart, and that in its proper colour, viz. a flesh colour. It defendeth the Heart against the noisome vapour of the Spleen. Another *Trefoile* hath a white spot in the Lease like a Pearle, and is of singular vertue, against the Pearl or Pin and VVeb in the eye. And there is another *Trefoyle* called *Purplewort*, which is an excellent remedy against the Purples. *Hounds tongue* hath a form not much different from its name, which will tye the
Tongues

Tongues of Hounds; so that they shall not barks at you: if it be laid under the bottomes of ones feet as *Mirandus* writeth. If the root of *Solomon's Seal* be like a Seale (as some say it is) it is a good Signature, for it Seales wounds after a wonderfull maner. There are some that say that the Leaves of *Elder* doe mollifie and disperse Schirrous tumors by Signaturum because it groweth in darke and shadowy places. But *Walnuts* bear the whole Signature of the Head, the outwardmost green barke answerable to the thick skin wherewith the head is covered, and a Sale made of it, is singularly good for wounds in that part, as the kernell is good for the braines which it resembles, being environed with a Shell, which imitates the Scull, and then it is wrapped againe in a silken covering somewhat representing the *Pia Mater*. The decoction of *Quinces* which are a downy and hairy fruit, is accounted good for the fetching againe haire that hath fallen by the French Pox.

Lye wherein *Maidenhair* is sodden, or infused, is good to bathe the head, and make the haire come thicker in those places which are more thin and bare. The Leaves of *Saint Johns Wort*, seem to be pricked or pinked very thick with little holes like the Pores of a Mans skin; It is a soveraigne remedy for any Cut in the skin, and is usefull also for the opening of the Pores of the Body when they are obstructed. The flower of *Aron* or *Cuckopint*, hath the evident resemblance of the genitall parts upon it, and is a most powerfull incentive to Lust. The poysonous Gum Thistle called *Euphorbiam*, doth bear evident Tokens of the hot and inflaming sharpnesse wherewith it is endued. And I know not why *Sagittaria*, or *Arrowhead*, should not be good for wounds made with the head of an Arrow, and *Kidney beanes* for diseases of the Kidneyes, though I confesse I have not read to that purpose in any Author. But *Pimpernell*, and generally all such plants as are speckled with spots,

spots, like the skins of *Vipers* or other
venemous Creatures, are known to be
good against the Stings or Bitings
them, and are powerfull antidotes
gainst poyson.

CHA P. XXVIII.

Of Plants that have no Signatures

BUT because all Plants have not
their Signatures, we are not
rashly to conclude that they are there-
fore unfit for Medicinall uses, there
being no necessity that all should
thus signed, though some be, for that
the rarity of it, which is the delight
would be taken away by too mu-
harping upon one string. Therefore
being thus initiated, and entred into
the usefull knowledge of Plants
Signatures: We must cast our selves
with great Courage and Industry (as
some before us have done) upon
tempring the vertues of them, which
are yet undiscovered; for Man will

not brought into the world, to live like an idle Loyterer or Truant, but to exercise his minde in those things, which are therefore in some measure obscure and intricate, yet not so much as otherwise they would have been, it being easier to adde then invent at first. And now I shall instance in a few things that are commonly accounted uselesse and unprofitable, as in stinking Weeds and poysonous Plants, how that they were not created in vaine, but have their uses. They would not be without their use, if they were good for nothing else but to exercise the Industry of Man to weed them out, who had he nothing to struggle with, the fire of his Spirit would be halfe extinguished in the Flesh. But further, why may not poysonous plants draw to them all the maligne juice and nourishment, that the other may be more pure and refined, as well as Toxids and other poysonous Serpents lick the venome from the Earth, or that the Gall of Man should draine his body of superfluous

fluens Choler. Certaine it is, that many Herbes which the rude and ignorant call Weeds, are the ingredients of very soveraigne Medicines. *Winter wolfsbane* which otherwise is ranked as poyson, is reported to prevaile mightily against the bitings of *Scorpions* and *Vipers*. So have I seen some peopple when they have burned their fingers to goe and burne them again to fetch out the fire. And why may not one poyson fetch out another, as well as fire fetch out fire? And that *Nightshade* which carries death in its very name, prevents death by procuring sleep, if it be rightly applyed in a Fever. It is supposed that *Hemlock* and *Henbane* may doe the same, in desperate diseases which require desperate cures. *Hellebore* is a Simple which is dangerous to be given to delicate bodies without great Correction, yet may be safely given to Countrey peopple, which have tough bodies, so that the constitution of the party receiving, as well as the quality of the thing to be received, is to be considered, for

that

that which is one mans Meat, is another mans Poyson; *Mallowes*, *Pellitory* and *Mercury* are reckoned Weeds by the Vulgar, and yet they are three of the five Emollient herbes, which are used in every Glister. Thus have those Plants, which have no Signatures, very great use in Physick, and so have they, questionlesse, which are not yet discovered, though they be left by providence for the enquiry of succeeding ages: For should all things be known at once, Posterity would have nothing left wherewith to gratifie themselves in their owne discoveries, which is a great encouragement to active and quick VVits, to make them enquire into those things which are hid from the eyes of those which are so dull and stupid, that they relish all objects alike; though they have the use of Eyes as well as other folkes, yet they see not, or at least take no notice of the outward formes of things, much lesse the inward power, and secret vertue wherewith every Plant is indued.

CHAP. XXIX.

What Plants are profitable for every Part.

IT will not (as I suppose) be altogether unreasonable or impertinent before I conclude to set down somewhat more particularly what Plants do most properly belong to every part. For you must know that those which are good for one part may be hurtfull to another, yet the same plant which in some diseases is profitable, is in other some hurtfull, unless it be prepared and corrected by a skilfull hand, there being in them besides their first quality some second and secret ones which may very much annoy the body. And some plants though they are good for some parts, yet are altogether destructive to others, as I shall shew in the next Chapter. In this I shall speak only of those which maintaine the welfare of every part and cure, it being distempered. And because the head

head is the principall part of man, I shall begin with that and so descend downwards. And for as much as there seldom happens a single distemper, but it hath some other concomitant, as Heat is wont to be joyned with Drynesse, and Cold with Moisture, I shall therefore comprehend those which heat and dry under one Title, and those which coole and moisten under another.

Those which heat and dry the
Head are,

Such as are well scented, yet not over-strong, for strong scents cause the Headache, by filling it with vapour: *Bettony, Marjorum, Sage, Hyssop, Bawme, Rosemary*, which strengthen the Senses and Memory, and is good for the Palsy. The Leaves and Berries of *Bayes, Savory, Rue, Calamint, Lavender, Origany, Cowslips, Lilly of the Vallies, Cassidony*, which helpeth the Nerves, and therefore ought to be used in all remedies that belong to them, *Camomile, Basil, Clove-Gilly-*
E flowers,

flowers, Melilote, Piony, the seeds of Louage and Fennell, the root of the Flower de Luce, the flowers of the Lime tree, Juniper berries, Coriander, Mistletoe, which cureth the Falling Sicknesse, &c. Rubarbe.

Those which coole and moisten the
Head are,

Roses which Strengthen the Braine, Violets which provoke sleep, and allay the acrimony of Choler, Flowers of Waterlilly, the Leaves and Seeds of Lettice, Purslane, Poppy seed, Wood Sorrell; To which may be added those which are more moist, and fitter for Melancholy diseases, viz. Borrage, Buglosse, sweet smelling Apples, sweet Almonds. All which may be applyed outwardly also to coole the Head, and besides these Nightshade, Everlasting, Violet Leaves, the leaves of Willows, but especially of Roses, and whatsoever is made of them. Food they refresh the Braine with their sweet Odour, and drive away vapours from thence.

Thol

Those which are good for the
Eyes are,

Fennill, Eyebright, Rue, Vervaine, Sella-
dine, Marjoram, Betony, Elecampane, the
roots of Valerian, the seeds of Clary, but
especially of the wilde sort, which is
called Oculus Christi, one of which
being put into each Eye clenseth them,
and purgeth them exceedingly from
waterish humours, rednesse and inflam-
mation, and divers other maladies, if
not all that happen unto the Eyes, and
taketh away the paine and smarting
of. Rubarbe.

Those which are good for the
Eares are,

If the distemper proceed of Cold, Rue,
Bayes, Alecost, Gith, bitter Almonds,
Onyons, white Hellebore with Hensy,
Hyssop, the juyce of Savory heated
with a little Oyle of Roses, and drop-
ped into the Eares, easeth them of the
noise, and ringing in them, and of
deafnesse also, and so doth the juyce
of sweet Marjoram. If the distemper

proceed of Heat, *Roses, Mallows, Violets, Willow Leaves, Lettice, Water Lillies, the Oyle of Apricocks and Peaches, &c.*

Those which heat and dry the Breasts and Lungs are,

Hyssop, Scabious, which also openeth Impostumes in the Breast: *Maidenhair, Coltsfoot*, which taken in a Pipe and swallowed downe, breaketh Impostumes: *Horehound, Calamint, Betony, Fluellin, Carduus Benedictus, Lactuarius*, the roots of *Elecampane*, and *Flower de Luce*, round *Birchwort*, which prevaileth much against inward Impostumes, and thick Flegm, *Nettle seeds, Fennell seeds, Figs, Raisons, Almonds*, the roots of *Aron, Dragons, Burnet, Linseed, Nettles, Rubarbe*.

Those which cool and moisten them are,

Violets, Mallows, the seeds of white *Poppey* and *Fleabane*, broth made of *French Barly, &c.* which allay the hot and sharp humours, moisten the Lungs being

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being dry, and make smooth the rough passages.

Those which heat the Heart are,

Rosemary, Bayme, Basil, Carduus Be-
nedictus, Water Germander, Fluellin,
the Barkes and Seeds of Citrons, Clove
Gillyflowers, Angelica roots, and those
of Elecampane, Marigold flowers,
Mace, Nutmegs, Cinamon, Cloves,
Saffron, Southernwood, Goats rue, Wood-
rosse.

Those which cool the Heart and re-
sist drynesse are,

Roses, Violets, Sorrell, Buglosse, Water
Lillie, Plantane, the juice of Lemons,
Oranges, and Pomgranates, Cherries,
sweet smelling Apples, Raspberries,
Strawberry Leaves.

Those which heat and dry the
Stomach are,

Mint, Wormwood, Fennell, Rosemary,
Sage, the leaves of Bayes, the Berries
of Bayes and Juniper, the Seeds of
Carowaies, Annise, Cummin, Smalage,
F 3 Avens,

*Avena, Broom, Parsly, Time, &c.
Rubarbe.*

Those which cool the Stomach are,
*Sorrell, Sheep-sorrell, Purslane, Lettice,
Plantane, Endive, Sowthistles, Chicory,
Roses, Violets, Peaches, Quinces, Melons,
Cucumbers, Peares, Garden Corianders,
Barberries, the juice of Lemmons,
Medlars, Strawberries, Mulberries, &c,*

Those which heat the Liver are,
*Agrimony, Wormwood, Maiden-hair,
Sage, Dodder, Asarabacca, Liverwort,
Spike, Mandlin, Fennell, Alexanders,
Parsly, Asparagus, Bitter Almonds,
Elicampant, the Seeds of Annise, Caromayes, Cummin, Fennell, Parsly, &c,*

Those which cool the Liver are,
*Endive, Succory, Clary, Dandelion,
Purslane, Lettice, Roses, Violets, Water-Lillies,
Sorrell, Strawberries, the seeds of Melons,
Gourds, Cucumbers, Citrulls, Endive, Lettice, Clary, Parsly,
French Barly, &c.*

Those

Those which heat the Spleen are,

Spleenwort, or Miltwaste, Wormwood,
Dodder, Fumitory, Hops, Rue, Calamint,
Alexanders, Fluellin, Germander,
Groundpine, Bayme, Cresses, Scurvy-
grasse, Horshound, Broom, Elder, Asa-
rabacca, the roots of Polypode, Elecam-
pane, Felwort, Ferns, Fennell, Parsly,
Agnus, Tamarisk, Capers, Birthwort,
Madder, Bitter Almonds, &c.

Those which cool the Spleen are,

Succory, Endive, Purslane, Lettice,
Willowleaves, Sorrell, Dandelion, Bar-
berries, Strawberries, Cherries, &c.

Those which warme the Reines and
Bladder are,

Maidenhair, Rue, Saxifrage, Betony,
Privet, Fennell, Rocket, Mugwort,
Horseroddish, Calamint, Sea Holly, A-
sparagus, Butchers Broom, Burnet,
Licorish, Alexanders, Parsly, Nettles,
Wild Carrots, Dropwort, Madder, Ju-
niper Berries, Camomile flowers, Cher-
vile, Almonds, the kernels of Peaches,
Cherries, &c.

Those which cool the Reins and
Bladder are,

*Knotgrasse, Mallows, Yarrow, Mon-
neywort, Plantane, Endive, Succory,
Lettice, Purslane, Water Lillies, House-
leek, Pellitory, the Seeds of Poppy,
Flebane, Pumpions, &c.*

Those which heat the Womb are,
*Mugwort, Motherwort, Bettony, Dil-
tany, Origany, Pennyroyall, Calamint,
Marjoram, Sage, Time, Bawm, Savo-
ry, Rue, Rosemary, Bay leaves, Camo-
mile Flowers, the Seeds of Cammin,
Annise, Fennell, Wildcarret, Parsly,
Alexanders, the roots of Birthwort,
Madder, Sea Holly, Fennell, Alexan-
ders, Sparagus, Burnet, Angelica, Vale-
rian, Masterwort, &c.*

Those which cool the Womb are,
*Water Lillies, Violets, Roses, Quinces,
and their Syrup, Purslane, Lettice,
Clary, Wildtansy, Orack, Burdocks,
Willowweed, Mirtle leaves, Moneywort,
Sedwistles, Endive, Succory, &c.*

Those

Those that heat the Joynts are,
Cowslips, Sciatica Cresses, Marjoram,
Betony, Hot-Arsmart, Sage, Agri-
mony, Camomile, Saint Johns Wort,
Melilote, Mugwort, Rosemary, Bay-
leaves, Lavender, &c.

Those that cool the joynts are,
Plantane, Willow-leaves, Vine leaves,
Lettice, Henbane, Nightshade, House-
leek, Water Betony, the inner barke
of Elms, &c.

CHAP. XXX.

What Plants are destructive to every part.

AS there be Plants profitable for every part, so there be some, though not so many, which are somewhat destructive to some particular parts, if not corrected with the mixture of some other Ingredients. For though an Herbe be good for the Stomack, it may be naught for the Head, and that which is good for the Head, may be naught for the Stomach. And therefore I thinke it will be worth while to set them down too, according to my promise made in the foregoing Chapter.

Those that are offensive to the Head are,

The Seeds of *Agnus*, Ivy taken inwardly, *Camells Hay*, the seed of *Meadow sweet*, *Hempseed*, *Rocket*, *Horse-*
reddish.

the knowledge of Plants. 207

reddish, Garlick, Onions, Leeks, Cedar berries, Bitter Vetch, the juice of Worm-wood, Acornes, black Olives, the fruit of the Strawberry tree, Frankincense taken immoderately, the fruit of the Mastick tree, Saffron, Hoggs Fennell, Sowbread, Mandrake, Hemlock, &c.

Those which are offensive to the
Eyes are,

Dill, Lentills, Hemp, Lettice, Beans, Raddish, Cabbage, Mustard seed, Onions, Leeks, Garlick, &c.

Those which are offensive to the
Heart are,

Spurge, Broom,

Those which are offensive to the
Stomach are,

Hyssop, Soldanella, Flower de Luce, Alder, Spurge, Broom, Ferne, Mushromes, Beets, Distaffe Thistle.

Those which are offensive to the
Liver are,

Spurge, Mexican.

Those

Those which are offensive to
Conception are,

*Spleenwort, Colloquintida, Wild Cucum-
bers, Scammony, Savine, Hempseed, the
seeds of Agnus.*

CHAP. XXXI.

*Of such Plants as have operation
upon the bodies of Bruit Beasts.*

THough the Bodies of Men be
more tender then any other
Creatures, fuller of Diseases, and ea-
sier to be wrought upon, and so the
greatest number of Plants is applicab^{le}
to them, yet Bruit Beasts also have
some share in the Physicall use of
Plants as well as they. For a *Toad*
being over-charged with the poyson
of the *Spider*, as is ordinarily believed,
hath recourse to the *Plantane* leafe
which cures him. The *Weasell* when
she is to encounter the *Serpent*, armes
her

her selfe with eating of *Rue*. The *Dogge* when he is sick at the Stomach, knowes the *Grasse* that will cure him, eates of it, falls to his *Vomit* and is well. When the *Cat* is sick, she goes to the *Nep* or *Catmint*, of which there is this old Rime ;

*If you set it, the Catts will eate it,
If you sow it, the Catts can't know it.*

If the *Asse* be oppressed with melancholy, he eates of the Herbe *Asplenium*, or *Miltwaste*, and so eases himselfe of the swelling of the Spleene: (*Vitruvius* saith, that the Swine in *Candy*, by feeding thereon, were found to be without Spleens.) So the wilde *Goats* being shot with Darts, or *Arrowes*, cure themselves with *Dittany*, which Herbe hath the power to work them out of the Body, and to heale up the wound. The *Swallow* makes use of *Celandine*, which is therefore called *Chelidonium*, the *Linnet* and *Goldfinch* of *Eyebright*, for the repairing of their owne, and their young ones

ones sight. And here, though I am no Leech, yet I shall set down such Plants as I have seen and read, are used by *Leeches*, and the manner of applying them to Cattle, and such usuall Accidents as happened to them by their operation. The Leaves of black *Briony* bruised with Wine and laid upon the sore necks of *Oxen* that are galled with the yoke, helpeth them. When a *Cow* hath newly Calved, they give her unthreshed *Rye* out of the Barne to make her clean, as they call it. If the *Calf* be dead in the *Cows* Belly, they give her *Savine* to make her cast it. When a *Cow* is troubled with the *Tayle Evill*, they make an Incision towards the lower end of the *Tayle* where the Evill is, and put therein *Rue*, *Pepper* and *Salt*, which will cure them. And if *Hoggs* or other Cattle be subj^t to the *Murraine*, it is usuall with them, and almost with every Husbandman, to cut an hole in the ear or *Dewlap*, and put therein a piece of the root of *Bears* foot, which some call *Pegging*, some

Set

the knowledge of Plants. III.

Setturing, and therefore the Plant is by some called *Settermort*. Hay sodden in Water till it be tender, and applyed hot to the Chaps of Beasts which are Chap-fallen, through too much abstinence, either by long standing in the Pound or Stable without meat, is a present remedy. *Ground Ivy* stamped and mixed with a little *Alc* and *Honey*, and strained, taketh away the Pin and Web, or any griefe out of the eyes of Horses or Cowes, or other Beast, being squirted into the same with a Syringe. It is reported that if one cast *Lysimachia*, or *Loosestrife* between two Oxen when they are fighting, they will part presently, and being tyed about their necks it will keep them from fighting. Cocks having eaten *Garlick*, are most stout to fight, and so are Horses. A *Serpent* doth so hate the *Ash tree*, that she will not come nigh the shadow of it, but she delights in *Fennell* very much, which she eates to cleer her eyesight. If you are troubled with *Moles* in your Gardens or other Grounds, put *Garlick*, *Leeks*

Or

or *Onyons* in their passages, and they will leap out of the ground presently. *Adders tongue* wrapped in *Virgins waxe*, and put into the left eare of any Horse, will make him fall downe as if he were dead, and when it is taken out againe, he becomes more lively then he was before. If *Asses* chanceth to feed much upon *Hemlock*, they will fall so fast asleep, that they will seeme to be dead; in so much that some thinking them to be dead indeed, have slayed off their skins, yet after the *Hemlock* had done operating, they have stirred and wakened out of their sleep, to the griefe and amazement of the owners, and to the laughter of others. If a Horse cannot pisse without paine, take an *Elder* bough full of Leaves, and strike him gently therewith, and cover his Head, Neck and Body with the same Leaves, and it will help him much. *Wood Nightshade*, or *Bittersweet*, being hung about the neck of Cattell that have the Staggers helpeth them. The roots of *Gentian*, or the juice of them, or the decoction

coction of the Herbe or Root, being given to Cattle to drinke, freeth them from the *Botts* and *Wormes*, and many other Diseases, as also when they begin to swell being poysoned by any venemous Worme or Tick, which they often lick up with the *Grasse*; as also when such wormes, or other hurtfull vermine, have bitten Kine by the *Udders*, or other tender places, which presently thereupon swell and put them to so great paine, that it makes them forsake their meat, doe but take the Leaves of *Gentian* and stroke the bitten place with the juice of them, and they by two or three times are helped and cured. He that desires further Information in cures of this nature, let him read the workes of *Gervase Markham*, who hath done very well upon this subject.

CHAP. XXXII.

*Of the Speculative and pleasant use
of a Garden.*

TO leave off the properties of
Simples, we come now to the
conveniences of a Garden, which are
manifold in respect of Speculation, but
which I mean meer walking, or at
most, but gathering such things as
please them, which I count no labour
for that I intend to oppose as the
practicall use. That there is no place
more pleasant, may appear from God
himselfe, who after he had made
Man, planted the Garden of *Eden*, and
put him therein, that he might contem-
plate the many wonderful Ornaments
wherewith Omnipotency had be-
decked his Mother Earth. It was need-
so much for *Adams* recreation, which
at that time was not acquainted with
wearinesse, as it was for his Instruction
but to us it will serve for both. The

is not a Plant which growes but carries along with it the legible Characters of a Deity, according to the verse ;

*Presentemque refert qualibet herba
Deum.*

As for recreation, if a man be wearied with over-much study (for study is a wearinesse to the Flesh as Solomon by experience can tell you) there is no better place in the world to recreate himselfe then a Garden, there being no sence but may be delighted therein. If his sight be obfuscated and dull, as it may easily be, with continuall poring, there is no better way to relieve it, then to view the pleasant greenesse of Herbes, which is the way that Painters use, when they have almost spent their sight by their most earnest contemplation of brighter objects: neither doe they onely feed the Eyes, but comfort the wearied Braine with fragrant smells, which yeild a certaine kinde of nourishment, as will appear by the following stories. My
Lord

Lord Bacon in his *Naturall History* reporteth, that he knew a Gentleman that would fast sometimes foure or five dayes without any manner of sustenance: In which time he would have lying by him a wispe of Herbes, to which he would smell now and then, having in it, *Garlick, Onyons* and othes Esculents of strong scent. Doctor Hackwill in his *Apology* for the worlds not decaying, tells a story of a *German* Gentlewoman, who lived fourteen yeares without receiving any nourishment downe her throat, but onely walked frequently in a spacious Garden full of Odoriferous Herbes and Flowers. And that this is possible is further apparent by the story of *Democritus*, who when he lay a dying heard his Nursekeeper complaine, that she should be kept from being at Feast and Solemnity (which she much desired to see) because there would be a Corps in the house; whereupon he caused Loaves of new bread to be sent for, and opened them, and kept himselfe alive with the odour of

the

them till the Feast was past. The Eares also (which are called the Daughters of Musick, because they delight therein) have their recreation by the pleasant noise of the warbling notes which the chaunting birds accent forth from amongst the murmuring Leaves. As for the Taste, they serve it so exceedingly, that whether it be affected with sweet, sower or bitter things, they even prostitute themselves. And for the feeling likewise, they entertaine it with as great variety as can be imagined, there being some Plants as soft as silke, and some as prickly as an *Hedgehogge*; so that there is no outward sense which can want satisfaction in this *Cornucopia*. And if the outward senses be so delighted, the inward will be so too, it being as it were, the School of Memory and Fancy. Hereupon it was that the antient Poets did so much extoll the Gardens of *Alcinous* and the *Hesperides*. The grove of *Mars* was not unknowne to *Juvenal*, neither were there any Poets which had not recesses into those
sa-

sacred places: The first instituter of them at *Athens* was, *Epicureus*, in which he had a School where he taught, one that knew as much what belonged to pleasure as any Man: *Seneca* the Philosopher was likewise a great admirer of them, and is said to have expended vast summes of Money this way. A house though otherwise beautifull, yet if it hath no Garden belonging to it, is more like a Prison then a House.

CHAP. XXXIII.

*Of the Practicall and profitable use
of a Garden.*

THe pleasure of a Garden being thus demonstrated, I shall conclude all with the profit thereof, which is likewise manifold. First, for household occasions, for there is not a day passeth over our heads, but we have need of one thing or other that groweth within their circumference. We cannot make so much as a little good Pottage without Herbes, which give an admirable relish, and make them wholesome for our Bodies. In a Garden there be *Turneps* and *Carrots* which serve for sance, and if meat be wanting, for that too. Neither doth it afford us Aliment only, but Physick, (no Herbes being without their Physicall use, as I have said before, especially if it be well furnished with Simples.) But besides this inestimable profit,

fit, there is another not much inferior to it, and that is the wholesome exercise a man may use in it. *Dr. Pinck* late Warden of *New Colledge in Oxen.* whereof I was once a Member (whose memory I very much honour) was a very learned Man, and well versed in Physick, and truly he would rise very betimes in the morning, even in his later dayes, when he was almost fourscore yeares old, and going into his Garden he would take a Mattocke or Spade, digging there an houre or two, which he found very advantageous to his health. A Man worthy to be imitated, not only in this, but also in many other things, especially in his charitable Provisions for bringing up of poore Children. And if Gentlemen which have little else to doe, would be ruled by me, I would advise them to spend their spare time in their Gardens; either in digging, setting, weeding, or the like, then which there is no better way in the world to preserve health: If a man want an Appetite to his Victu-
alls.

alls, the smell of the Earth new turned up, by digging with a Spade will procure it, and if he be inclined to a Consumption it will recover him: Gentlewomen, if the ground be not too wet, may doe themselves much good by kneeling upon a Cushion and weeding. And thus both sexes might divert themselves from Idlenesse, and evill Company, which oftentimes prove the ruine of many ingenious people. But perhaps they may thinke it a disparagement to the condition they are in; truly none at all, if it were but put in practice: For we see that thole fashions which sometimes seem ridiculous, if once taken up by the Gentry, cease to be so. And if you shall require another Precedent besides that before mentioned, I shall present unto you that of the wise and mighty Emperour *Dioclesian*, who after he had raigned eighteen yeares, left for a season the whole Government of the Empire, and forsaking the Court, betook himselfe to a meane House, with a Garden adjoyning, wherein with his

G

own

owne hands, he both sowed, set, and weeded the Herbes of his Garden; which kinde of life so pleased him, that he was hardly intreated to resume the Government of the Empire. By this time I hope you will thinke it no dishonour to follow the steps of our Grandfire *Adam*, who is commonly pictured with a Spade in his hand, to march through the Quarters of your Garden with the like Instrument, and there to rectifie all the disorders thereof, to procure, as much as in you lyes, the recovery of the languishing Art of Simpling, which did it but appeare in lively colours, I am almost perswaded, it would so affect you, that you would be much taken with it. There is no better way to understand the benefit of it, then by being acquainted with Herballs, and Herbarists, and by putting this Gentile and ingenious Exercise in practice, that for this part of Knowledge, as well as others, may receive that esteem and advancement that is due to it, to the banishment of Barbarisme and Ignorance,

rance, which begin againe to prevaile
against it. So that this Art, with the
rest, being improved, may bring forth
much Glory to God, much Honour
to the Nation, much Pleasure and
Profit to those that delight in it, and
much Comfort to those which have
need of Physick. To which end, the
Right Honourable Earle of Danby,
erected the Physick Garden in Oxford,
a place worth the seeing. And thus
you have the unpolished structure of
Simpling:

*Omne tulit punctum qui miscuit utile
dulci.*

FINIS.

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Perspicillum

Microcosmologicum :
O R,
A PROSPECTIVE
F O R
The discovery of the
Lefser World.

Wherein Man is in a Com-
pendium ; Theologically, Phi-
losophically , and Anato-
mically described, and com-
pared with the Universe.

To the end, that Men may under-
stand , that Selfe-knowledge is
delightfull , and necessary
to be enquired after.

Collected out of severall Authors.

Gen. 3. ver. 19.

Dust thou art, and to Dust thou shalt returne.

Pe. sius.

Nemo in sese tentat descendere Nemo.

L O N D O N ,


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TO THE READER.

Gentle Reader,

AVING already presented thee with one of the Handmaids of Physick, which is Botany, I conceive it not altogether impertinent to propose another, and that is Anatomy, out of which two are held forth very divine Considerations.

To the Reader.

tions. It had been proper to have set this formost, being the first borne, yet for some reasons best knowne unto my selfe, I have given the other the precedency. Out of that thou maist please the Eyes of thy Body and Minde, out of this thou maist delight the Eyes of thy Minde and Body, that being more Practicall, this more Speculative, yet no lesse usefull, because it so much concernes the knowledge of ones selfe, wherewith every one ought to begin. For indeed that Divine Sentence, *Γνωθὶ σεαυτὸν* ought to be the study of a mans whole life. Hence thou maist learne to know thy selfe, and by knowing thy selfe, thou maist know God the better, he being to be known as by the book of Scripture, so by the book of the Creatures also. The Heavens declare the Glory of
God,

To the Reader:

God, and the Firmament sheweth his handy worke; And if the Heavens which are inanimate, doe thus demonstrat: it, how much more will the structure of Man doe it, who is the noblest of Corporeall living Creatures? Let us therefore seriously descend into our selves, there being no better way for the understanding of those things which tend most to the glory of God. Self-knowledge is a Jewell of such admirable vertue, that both the Indies cannot equall it. It brings a Man to have low and humble thoughts of himselfe, to the great honour of his Maker. It causes him to be Master of his Affections, which is more then ever Alexander was, though it be said that he conquered the World. Therefore he was judged by the Oracle of Apollo, to be the wisest Man which knew

To the Reader.

himselfe best. For those which are ignorant of their owne crooked Nature and Composition, are so prone to swell with Pride, and fall into other vices, that they exalt themselves above all that is called God. But he which hath a true knowledge of himselfe, understands of what contemptible matter he is made, and from thence takes an occasion to humble himselfe. And considering of what a coorse Element he is created, he will admire the curious workmanship of that incomparable Architect, who out of red Earth, not the more solid part of it, but the brittlest dust, did compose a Creature of those exquisite Dimensions, for matter of Body, of those supernaturall Endowments of Soule. Wherefore it ought to be the first fruits of every Mans study to know himselfe, which that he may the better

To the Reader.

*betier doe, I have laid this Ground-
worke, on which any man of an in-
different capacity may build some-
what of his owne. If what I have
written be approved, I shall be glad,
if misliked, I shall onely say;*

*Hæc bona si non sint, Tu meli-
ora doce.*

*If thou mislike what I have done,
Doe thou teach better of thine own.*

Per-



Perspicillum

Microcosmologicum :

O R,

*A Prospective Glass, through which
the Little World may be dis-
covered.*



Lthough the minde of Man
be naturally addicted to
Knowledge and Learning,
yet Satan that arch Politi-
tian, and grand Enemy of Mankind,
doth by his subtile impostures, so blinde
the understanding, that it chooses ra-
ther to wear out it selfe in studying the
knowledge of the *Celestiall* and *Ter-
restriall* Globes, then ever to remem-
ber the most necessary Study of all,
the Study of it selfe. But he that will
approve himselfe a good Scholar in-
deed, must know himselfe, and rightly under-

understand all things at home, before he rove abroad to the forraigne Study of other matters. And if Men were as prone to let their Knowledge begin at home, as their Charity, certainly every one would be better able to know all things besides, seeing that he hath the likenesse of all things in him. First, he shall know God, because he is formed after his Image; whence he is called by Divines, the *Royall Temple*, and *Image of God*. And as *Cesars* Image may be seen on his Coyn, so may the Image of God in Man. He shall also know the Angells, because he understands with them; and Beasts, because he hath such a sensitive faculty as they have, he groweth with Plants. Lastly, he is the Measure and Rule of all Bodier, therefore Man was called by the Ancients, the bound and Horizon of Corporeal and Incorporeal substances, the Abstract, Modell, and briefe story of the Universe, the *Utrinsque Natura vinculum*, the Cabinet and Storehouse of three living Natures; Sensuall,

Sensuall, intellectuall, and Rationall, the Analysis or Resolution of the greater World into the lesse; the Epitome and compendium of that huge Tome, that great Manuscript and worke of Nature, wherein are written the Characters of Gods omnipotency and power, framing it, and disposing it, to the use and benefit of Man; other Creatures paying him an awfull Obedience, as a Tribute and Homage due to their Commander in all things, so neer of kin to the Deity, that *Melanchton* makes him a terrestriall tra sitory God: having little to divide him from a *Numen*, but that one part of him was Mortall, and that noe created so, but occasioned, miserably occasioned by disobedience.

But of all the things that Man hath been compared to, he is assimilated to none more fitly, then to the Universe; of which he is so exact a modell, that by the Learned he is called *Μικροκοσμος*, a *Microcosme* or little World. Some may thinke Man to be called so by some Rhetoricall Trope,
but

but whosoever shall seriously compare them together, their neerer judgment and second thoughts will tell them, that there is a real truth therein. For first we are a rude Masse, and only in the rank of Creatures, which only are, and have a dull kind of being, not yet priviledged with Life, or preferred to Sense or Reason; then we live the Life of Plants, then the Life of Beasts, then the Life of Men, and at last the Life of Spirits.

The whole Creation is a mystery, especially that of Man; At the Blast of Gods mouth were other Creatures made, and at his bare word they started out of nothing; but in the Frame of Man (as the Text describes it) he played the Sensible Operator, and seemed not so much to create, as make him. The privy Counsell of Sonne and Holy Ghost, is required to the moulding and polishing of the glorious piece. Angels may look on and wonder, touch or assist they may not, no not so much as to temper, or prepare the Mettall. Here is a worke only for

a Trinity: A taske for *Jehovah* himselfe, for *Jehovah Elohim*, the Father by the Sonne, in the power of the Spirit. No doubt, somewhat of wonder was a projecting, when a compleat Deity was studying its perfection; somewhat that should border of everlastingness, when the Finger of God was so choicely industrious. And, *Loe, what is produced?* Man the Master-piece of his designe, and Workmanship, the great Miracle and Monument of Nature, not only for externall transcendencies, but the Glory and Pomp of inward Faculties, stamp and engraven to the Image of his Maker, who, when he had separated the Materials of other Creatures, there consequently resulted a Forme and Soule; But having revised the Walls of Man, he was driven to a second and harder Creation of a Substance like himselfe, an incorruptible and immortall Soule. Of whose faculties and passions I shall be constrained to touch, rather then handle, lest that my intended Epitome should swell into a huge Volume.

The

The Soule (in generall) is (defined by Philosophers to be) the perfection of a Naturall Organicall body, having Life in it potentially. It is by them also divided into three degrees or kindes, viz.

1. *Vegetative.*
2. *Sensitive.*
3. *Rationall.*

All these are in a Man, not that more Soules can be comprehended in one Body, but the Vegetative is comprehended in the Sensitive, and the Sensitive in the Rationall, as a Triangle is contained in a Quadrangle.

The Vegetative Soule is the first Act of an Organnick Naturall Body, by which it lives and receives Nutriment, is increased, and begets somewhat like it selfe.

The Sensitive Soul is an Act, whereby a Living Creature doth feel, desire, and move.

The rationall Soule is an incorporeall and Spirituall substance, which being joyned to the Body of Man, informs it with Understanding and Will,

Will, and yet it can understand, after it is disunited from the Body.

And the faculties of these degrees are likewise divided: The faculties of the Vegetative Soul are three,

1. *The Nourishing.*
2. *The Increasing.*
3. *The Procreating.*

The Nourishing Faculty is a Power of the Vegetable Soule, which by virtue of the Native heat, doth convert the Nutriment into the Substance of the animate Body, that that which is spent may be renewed, and the Operation of it is Nutrition.

The Increasing Faculty is a Power of the Vegetable Soule, whereby an animate Body being nourished by assimilated Aliment, is extended into all Dimensions, untill it obtains a just bignesse, to set forth its proper and convenient Actions. The Object of this, as also of the precedent Faculty, is Nutriment.

The third Faculty is called the Procreating, which is a power of the Soule, making out of the politique seed, a
new

new Substance like to that which is nourished, for the perpetuall conservation of the species.

Within the Sensitive Soule are comprehended the Senses, which are

either $\left\{ \begin{array}{l} \text{Externall,} \\ \text{or} \\ \text{Internall.} \end{array} \right.$

The Externall Senses are five :

1. Seeing.
2. Hearing.
3. Smelling.
4. Tasting.
5. Touching.

All of which have their proper Objects, Organs and Mediums.

Seeing of all the Externall Senses, is accounted the most excellent; It makes every visible thing actually so. Its Objects are either Colours, or light and shining Bodies, or those *Ἄνωμμα*, which are seen onely in the Night, as Rotten Wood, Bones of some Fishes, &c. The Organ of this sense is the Eye, of whose admirable structure, together with the Eare, and the Tongue, I shall say somewhat when I come

come to the Anomaticall part. Its Medium is called by *Aristotle*, *Διδ-
σκαυς*, that is, any thing that is perspi-
cuous, as Water, Glasse, &c. but espe-
cially the Aire, without which it were
impossible to see any thing.

Hearing is the next which receives
every audible object, which the Greeks
call *ἄκουσιν*, and it is Sound. The In-
struments, or Organs of this Sense, are
either Externall or Internall. The Ex-
ternall are the two Eares, so artifici-
ally contrived by Nature, that they can
both receive, & contain the Sound. The
Internall are Nerves, ordained to that
purpose. The Mediums of this Sense
likewise are Internall, and Externall.
The Internall is the Native Aire, which
is contained within the Eare. The Ex-
ternall is the Aire and Water. For li-
ving Creatures do heare in the Water,
as well as in the Aire, though not so
frequently.

Smelling challengeth the next place,
though in the quicknesse of this Sense,
Dogs, Vultures, and other Crea-
tures excell Men, yet Men can more
per-

perfectly discerne the differences of objects, wherein the chiefest perfection of a Sense consists. Its Object, which *Aristotle* calls ὁσφειλόν, must be some mixt Body; for simple Bodies, as the Elements, are without Sense, yet not every mixt Body, but only such a one as hath also taste in it. Its Organ is the Nose. The Aire and Water serve for *Mediums* to this Sense.

Tasting is an Externall Sense; which hath for its object τὸ γευστόν, that is, any thing that is tasteable. Its Instrument is the Tongue, in which there is a Nerve, which comes to the Tip of it, which serves for tasting. It hath no externall Medium. The Internall is the Musculous and spongy part of the Tongue, which being full of moisture, derives the Taste of things to the aforesaid Nerve. Whence a dry Tongue tastes not at all, nor that which hath too much moisture in it.

Touching of all the Senses is the ignoblest, and belongs to Man, not

as he is a Man, but an Animal: Its Object is any thing that can be handled, and is called by *Aristotle*, τὸ αἰσθητὸν. The Organs of it are the Nerves, dispersed throughout the whole Body. It hath no Externall Medium; the Internall Medium is the Flesh. Thus much of the outward Senses.

The Internall Senses are three, viz.

1. *The Common Sense.*
2. *The Phantasie.*
3. *The Memory.*

In which the Situations and Objects are remarkable.

The Situation of the Common Sense is in the former part of the Braine. Its Objects are all the Species, which come immediately from the outward Senses. *Aristotle* compares it to a Center, in which all the outward Senses doe meet, as Lines in a Circle.

The *Phantasie* is placed in the middle part of the Braine, between the
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the *Common Sense* and the *Memory*. The *Obj^{ts}* of this *Sense* are the *Species* communicated to it from the *Common Sense*, as also the *Images* of things, which of its own *Power*, it doth from some inward *cause* conceive to it selfe.

The *Memory* is situated in the hinder *Brain*, whose *Obj^{ts}* are the *Species* of things past, which beings received by the other *Senses*, are there laid up, as in a *Treasure-house*. These *Organs* of these *Internall Senses*, are the three *Ventricles* of the *Braine*, in which they are situated.

Within the *Sensitive Soule* is comprehended also, the *Motive Faculty*, which is either *Appetitive*, or *locomotive*. The *Appetitive Faculty*, is either *Concupiscible*, or *Iracible*; out of both which arise the *Affections*, which are some *Good*, some *Evill*, and some *Indifferent*. The *Good* are Love towards *God*, our *Countrey*, *Neighbours*, *Parents*, &c. also the *Fear of God*, *Love to ones Neighbour*, *Hatred of Vices*. The *Evill* are

are Envy, Ill-will, Unmercifulnesse, Hatred of Good Men. The Indifferent are, Pleasure, Grief, Love, Joy, Fear, Anger, &c.

Of the way whereby Locall Motion is made, this Climax is diligently to be observed. The Object being received by the inner Senses, from the outward, they judge of it, whether it be convenient or no. From the inward Senses it is known, being known, it is desired. That desire moves the Brain, the Brain moves the Nerves, and poures Animal Spirits into them. The Nerves goe into the Muscles, and being stirred by the Spirits, move the Muscles: then the Muscle doth extend and contract it selfe. The Flesh of the Muscles being dilated is made shorter, and so draws the string or Tendon: the same Flesh being contracted, closeth a little, and then becomes longer, and so loosens the Tendon. The Tendons being thus drawn together, doe draw the Joynts, but being loosed, they grow loose, whence the Externall Members, are

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either

either bended or extended, and so they are moved from a place, to another place.

Within the Rationall Soul, which no Creature enjoys but Man, are comprehended the Understanding, and the Will, which two cannot be distinguished from the Soule, onely they are divers Operations of the same Soule: For the Understanding doth apprehend and know the Species of things, without any circumstances and accidents belonging to them. Neither doth it onely know them, but also judge of them & having judged of them, presents them to the Will, which is a Faculty of the Soul when it understands, whereby a Man doth either chuse or refuse those things, which have been apprehended, and judged by the Understanding. The Object of the Will is, either true or apparent good. It did desire onely that which was truly good, untill the Fall of *Adam*, by which it is so depraved, that now it oftentimes chooseth that, instead of good, which

is but apparently so. By *Adams* Fall also, is the Understanding much darkened.

Thus have I with as much brevity as I could, dispatched the Soule of Man, in which these five Faculties may be observed ;

1. *Vegetative.*
2. *Sensitive.*
3. *Appetitive.*
4. *Locomotive.*
5. *Rationall.*

To each of which I have already spoken somewhat.

Who would thinke that the Soule of Man, which is more inorganicall and invisible, should send out so many noble Operations ? Certainly this is that Image and likenesse, after which God said, *Gen. 1. 26. Let us make Man in our owne Image, after our Likensse.* And it followes, *v. 27. So God created Man after his owne Image, in the Image of God created he him.* Me thinkes if Man would

consider who made him, after whose Image, and how fearfully and wonderfull he is made, how could he chose but Give thanks unto the Lord for his great goodnesse, and his Wonders which he hath done for the Children of Men. So much for the better part of Man, his Soule.

I shall now come to shew unto you the Excellency of his Body, which doth as much transcend other Bodies, *Quantum lenta solent intec Viberna Cupressi*. A Body so symmetriciously composed, as if Nature had lost it selfe, in the Harmony of such a Feature. One would thinke it strange, that a Mans Body, even in an Analogicall Sense, should resemble the whole World, but that it doth so, I shall endeavour to make it appear.

The *Egyptian* Priests divided the World into three parts, to wit, into the uppermost, middlemost, and lowermost. They called the uppermost the Intellestuall, Angelicall Seat of the Intelligences (and that was above the

the Heavens, (where the Sou's of the just, are by some thought to be) by whose Beck and Providence, Inferiour things are governed. The middlemost part they called the Heav'nly, in the midst of which the Sun is chiefe, as Captaine and Governor of the other Starres. The lowermost part they assigned, was all that which is contained under the Moon, whose fertility in nourishing, increasing and procreating Creatures living, and Plants, is most wonderfull. How fitly and elegantly may these three parts be applyed to the Body of Man?

The Head, which is the Fort of Mans minde, the Seat of Reason, the Place of Wisdome, the Shop of Memory, Judgement and Contemplation, (wherein Mankind is like unto the Angels) doth aptly resemble the highest and Angelicall part.

The middest and Heavenly Region is lively expressed in the Breast, or middle Region of a Man, For as in

that Heavenly part. the Sun is chiefly by whose Rayes and Light all things are enlightned; Even so is the Heart placed in the Breaſt of Man, which hath ſuch affinity with the Sunne, that the Antients did not doubt to call the Sunne, the Heart of the World, and the Heart, the Sunne of Man, and not without reaſon. For even as all things grow, and are refreshed by the reſtleſſe and continuall Motion of the Summer Sunne, and by its lively Heat, the Earth is adorned with flowers, and doth of its ſelfe be-
ger, and bring forth divers Herbes and Fruits, the Shrubs put forth their Bloſſomes, and are clad with green Leaves, and all Creatures ſtirred up with the heat of Love, engender and fill Cities, Woods, Earth, and Seas with their fruitfull off-ſpring: Therefore *Aristotle* calls this prosperous and wholeſome Planet, *Terrenſis* because it is the breeder and bringer forth of all things. On the contrary ſide, when the Sunne is about the Tropicke of *Capricorne* or Winter Sol-
stice,

stice; the Earth waxeth rough, the Trees are spoiled of their Leaves and Berries, and a good part of those things which the fertility of Nature had brought forth, doe come to naught, and are by cold driven to old Age; so by the continuall Motion, and Vitall heat of the Heart, which the Antients called, *Ἀρχὴ ζωτικῆς*, that is, the Vitall Principle, *Theophrastus* hath called it *Συῆλον*, that is the Source by which the little World of Man is refreshed, conserved and nourished. And nothing in it can be fruitfull and fit to bring forth young, unless the powerfull efficacy of the Heart, give it fertility.

And who doth not see the lower part of the World expressed in the lower Region of Man? For in it, the parts which are for Nutrition, Digestion and Procreation are contained; so that we need not stand longer to prove, that all things are found in the body of Man, which are in the whole Universe.

Will you behold the other Planets

in the little World of Man? the flowing Marrow of the Brain doth resemble the moist vertue of the Moon: The Genitalls supply the place of *Venus*. The Instruments of Eloquence doe represent the various Nature of ingenious *Mercury*. The Liver, which is the Fountaine of Blood, is rightly compared to liberrall and bountifull *Jupiter*. The Bladder of Gall containes in it the heat and fury of *Mars*. The flaggie flesh of the Milt, being the receptacle of the Melancholly humour, doth very well resemble the cold, and malevolent Planet of *Saturne*.

So doe the Celestiall particulars of both Worlds answer one another, both in equall number and proportion. I passe by with silence the twelve signes of the Zodiack, elegantly pourtrayed in Mans body, for those things are old and common. But to proceed a little higher.

The *Peripateticks* doe divide the World into simple and mixt Bodies: They

They set down five simple Bodies, the Heavens, and the foure Elements. Of mixt Bodies they will have some imperfect, and those are, Fiery, Aiery, Watry, and Earthy Meteors: Others perfect, as Animate things, how these are in a Man, because he is a Noble thing to be understood, I would intreat the Reader to marke diligently.

The Spirits being an Ethereall Quintessence (saith the Philosopher) are answerable to the Element of Starres. The foure Humours are said to be the sensible Elements of the Body. Choler, which is hot and dry, resembles Fire. Bloud, which is hot and moist, the Aire. Flegme, which is cold and moist, the Water. Melancholy, which is cold and dry, the Earth.

Doe but see the Meteors of the *Microcosme*. The fiery rednesse of sore Eyes, doth represent the Lightning, and so doth the brightnesse that shines from thence. The noises, murmurs, roarings of the Guts, belchings, and other crackings are not un-

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like

like to Thunder. The tickling and singing of the Eares doe prognosticate the invasive blasts, and turbulent tempests of the Winde. The Distillations which flow up and downe the Jawes, Throat, and Breast are to be likned to raine. The round dots which are spit out of the mouth, doe beare the similitude of Haile. Teares are compared to the dew. Mines are found in our bodies, out of which Metals and Stones doe come, not to build up, but to dissolve our Earthly Tabernacles. Therefore the Stones of the Reines and Bladder doe carry along with them the similitudes of subterranean Stones, and Mineralls. This is the Meteorology of the *Microcosme*, this is the demonstration of things imperfectly mixt.

But if you shall desire the example of a perfect mixt Body in a Man, behold his whole Body, then which there is none better, none more perfect, none more admirable hath been made by God, whether you behold
his

his Figure, or his Temper; or the symmetry and proportion of his parts. Whereas all other Creatures go downwards with their heads towards the Earth whence they were taken, Man onely hath obtained an high and upright Figure, which doth testify of the Celestiall Fire, and the seeds of his Divinity: He is endued with a moderate temper, and of all Creatures, he is the most temperate, the Measure and Canon of all the rest.

The Symmetry and Proportion of his Body, is also admirable. For according to this do Architects frame their Temples, Houses, Engines, Ships. And it is reported that the Arke of *Noah* was made according to the dimensions of a Mans Body. For as the Body of Man, was of the length of three hundred Inches, in breadth fifty, in depth thirty; so the length of *Noahs* Arke was three hundred Cubits, the breadth of it fifty, the height thirty.

Therefore let men forbear to complain.

plaine of Natures injuries, because she brought forth man weak and unarmed. For she hath defended him with three guards, which she hath denied to other living Creatures; with Reason for Invention, Speech to help himselfe, and Hands for perfection. The Hands are called by *Solomon* (the Wisest and Learnedst Man that ever was read of) The Keepers of the House, for as much as they defend the Body from Violence, and also offend the Enemies thereof if occasion serve. They performe the Commands, they being commanded obey Reason. The Understanding is grounded on Reason. The Legs do so likewise, which are called the strong men, because they support the Body. Truly the most ancient *Zoroaster* contemplating a long while the wonderfull Fabricke and Structure of Men, at length cryed out, *ὦ ἄνθρωπε τολμηρότατης τῆς φύσεως ἄγαλμα.* O Man the miracle of bold Nature?

Abdula a Barbarian, being asked what he thought most admirable in this

this Sublunary Theatre, it is reported that he answered not barbarously but wittily, That Mans Body, for the Majesty of its Nature, did exceed Admiration. For it being the *Compendium* of the Great World, can immediately change it selfe, just like some *Protheus*, or *Camelion* into any thing. Whence the Philosopher sayes, that a Man is potentially all things. *Favorinus* did affirme no earthly thing to be great besides Man. *Mercurius Trismegistus* calls Man a great Miracle, a Creature worshipfull and venerable, a Mortall God. *Pythagoras* stiles him with this title, The measure of all things. *Plato* *Θαύμα δαυμάτων*, the wonder of the wonders. The Antients therefore did wisely call Man a little World, because it containeth in it, in a manner, all those things which the World doth in its large circumference. So that he which knowes himselfe, knowes all things, because he hath the resemblances of all things in himselfe.

But as it is an excellent thing, so it
is

is a very hard thing for a Man to know those things, which concerne his owne Body. Yet this knowledge may be obtained by the Dissection, and Anatomy of Bodies. Which though it be of it selfe a humane Exercise, yet it containes much Divinity in it, though not discovered by the Antients who knew not God; yet they did herein, more perfectly then in a Glasse, behold themselves. For in a Glasse, we can onely see our skin, with which we are covered, but when that is taken off, we may see how artificially every particle is placed.

The first thing that presents it selfe to our view is the Fat, which lies betwxt the skin and the carnous Membrane, to cloath us like a Garment, to nourish naturall Heat, by hindering it from comming out by its viscosity, by shutting the passages of it with its thicknesse, that the cold pierce not through, and in the Summer by hindering the Heat, that it get not into the Body. It helps the Stomach to digest, and moistens the hot and dry parts,

parts, and many other uses it hath, which at this time to speak of would be tedious. Here I might goe on in describing the Carnous Membrane, the Muscles, the *Peritoneum*, the Guts and other Appurtenances of the *Abdomen*, which according to the Method of Anatomy, present themselves to consideration; but intending brevity I shall passe them by, and touch one y at the more principall parts, and begin with

The Head, which is the Royall seat, where Wisdome, Judgement and Memory make their aboad. It contains the strong holds, wherewith the braine is fortified, and many other things there are belonging to it. First there is the Haire, with which it is as it were cloathed, and this may be compared to grasse, in respect of the Great World. Then the *Pericranium*, and the *Periosteum*, which doe externally environ the Skull, which is of a bony substance, to defend the Brain from injuries, under which are two Membranes that cover and cloath
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the Brain, Marrow, and Nerves, which are called the *Dura*, and *Pia mater*, which I take to be that which *Solomon* calls the Golden Euer, *Eccles. 12.*

The Brain is divided into the fore-braine, and hinder brain: The fore-brain is divided into foure Ventricles, which are full of Bloud, the gaping of which, maketh the Nose to bleed. It is divided likewise into that, which is properly called the Brain, and the Marrow. The Brain is that which Externally offers it selfe to be seen, of an Ash Colour. The Marrow is contained within that, of a harder and whiter substance. This Marrow is divided againe into two parts: The one is somewhat round, which hath the Figure of the Skull; the other is that which proceeds from it. In the large round parr, the three Ventricles are contained. The other proceedeth of the round, and containeth the fourth Ventricle called *Calamus Scriptorius* for its likenesse.

In this Ventricle, the Animall Spirit seemeth to be made, for it is
pure

pure and clean, but the other Ventricles are full of impurities, having under them, *Glandula Pituitaria*, for the Evacuation of them.

The Brain is the Tower of the Sensitive Soul. In Contraction it sendeth the Animall Spirits into the Nerves, dispersed through the whole Body, by which it communicateth the faculty of feeling and moving. In dilatation it draweth the Vitall Spirits from the Soporall Arteries, and the Aire by the Nostrills, so that the matter of the Animall Spirit is arteriall Blood, furnished with the Vital Spirits and Aire. It may be thought that the Animall Spirit for Sense, is contained in the outer and softest part of the Brain, but for Motion in the inner more solid and white part.

The *Cerebellum* or hinder Brain, is composed of two round laterall parts, making up as it were a Globe: It hath two worme-like passages, one is seated at the forepart, the other at the hinder part of it, to hinder the Obstruction of the fourth Ventricle,
by

by the Compression of the *Cerebellum*. Out of the substance of which, and the fore-braine, the *Spinalis Medulla* is poured out of a harder substance then the Brain. This is that which *Solomon* calls the Silver Cord, in the 12. of *Ecclesiastes*. One portion of it is within the Skull, from whence all the Sinews spring, which are ascribed to the Brain, the other is without the Skul, from whence the two and thirty paire doe spring. Besides these parts named, sundry others might be shewed, as *Rete mirabile*, *Glandula Pituitaria*, *Speculum Lucidū*, *Fornix*, *Nates*, *Testes*, *Vulva*, *Anus*, *Glandula Pinealis*, *Plexus*, *Clorides*, &c. but I passe from these to the Eye.

The Eye (as some thinke) amongst the Organick parts of the Body, is first begun to be formed, and last finished, because it is the least part in quantity, and the most in variety, and in Composition more admirable then the rest. It is of a lively, clear and shining beauty, by reason of the subtilty of so many small pieces: It is more Divine
then

then any other part. It is a little Globe full of visory Spirits, and resembleth the round World. Some prints of the invisible Deity are seen in it more clearly, then in any other living Creature. In one and the selfe-same Eye, there are three colours, three humors, three common Tunicles, and the three particular lesse Tunicles. It is filled with visory Spirits, begotten, and engendered of the Animall Spirits, which flow from the Braine unto the Eye, by the Nerve Optick. From those proceed the Visible and reflected rayes in the Eye, as in a mirrour, which quickly forme an Image of the thing seen, and is received in the Chrystalline humour, and by the visory Spirits, through the Nerve Optick, is sent into the Braine, to be considered in the Common Sense and Imagination. It hath the most conspicuous, the highest and most Royall place of the Body above the rest of the Senses, and looketh out as at a Window, *Eccles. 12.* It is so delicate by Nature, that since it was the first sense that offended, it
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is above all the rest made subject (as a condigne punishment) to as many Maladies, as there are Weeks in the yeare. Much more might be said of the Eye, but I hasten to

The Eare, which is of an excellent Frame, set also in the highest part of the Body, for that sounds goe highest; they are ever open, that we may the more readily heare. Within the Eare there is a thin Membrane called *Tympanum*, with three little bones growing to it, which are called, *Incus*, *Malleus*, and *Stapes*, which marvelously serve to make Hearing. The Eares are called the Daughters of Musick, for that they delight therein, *Eccles. 12.4.* so I come to

The *Tongue*, which is the Instrument to frame and articulate the Words. It is the Messenger of the Minde, the Character of a Man, the promptuary of Reason, the Former of Words, and discerners of Tastes. And though it be but a little Fire, yet it can kindle a great matter, and boast great things. It is in substance of a
small

small quantity, yet it consists of as many parts almost, as there be Letters in the Alphabet. It hath a bony root with kernells on both sides, and some large quantity of fatnesse. In the lower part it is tyed with a Bond, as with a Reine to bridle the volubility of it. It hath two large Veins to give it Nourishment, with two Arteries to give it life: It hath two Nerves spread through it all, the one serveth for Motion, the other for Tasting. It consists of nine Muscles, foure on either side, serving to move it every way. The ninth Muscle is the midst of the eight, serving to put forth the Tongue in length, and to draw it in againe (two contrary Motions) a worke onely proper to this Muscle, above all the rest of the Muscles of the Body.

The Substance of the Tongue, is a Musculous and Fibrous Flesh, and all covered externally with a Membraine and Skin. It is a Pen of a swift Writer; and as an Eele, it can turne and returne it selfe into all sorts of motions.

motions. It is one of the least Members, most moveable, and least tired, whereby a man runneth out in Language the Image of his Life. So much for the Tongue : I proceed to

The Lungs, which is the Organ of Breathing. It is of a rare, light & spongy substance, coagulated as it were of frothy bloud, placed in the Breast, and filling the whole Cavity of it, being extended like a paire of Bellowes. It hath no faculty to move of it selfe, but followes the motion of the Breast to shun Vanity : For when the Breast doth dilate it selfe, the Lungs are filled with Aire, and raised up, and when the Breast contracteth it selfe, they fall. It is assimilated to an Oxe hoofe, because it divided it selfe into two parts by the Mediastinum, which is a Partition dividing the whole Breast, into two Bosomes. Wherefore some there are which would have two Lungs, but indeed there is only one divided.

In the next place, The Heart is to be considered, which is the principall
part

part of the middle Region, consisting of hard, thicke, and solid Flesh, interwaved with three sortes of Fibres, of a pyramical Figure, and not unlik to a Pine Apple. It is the seat of the Vtall Spirits, which are most plentiful in the left part thereof, where the great Artery called *Aorta* is placed. It is the first part of every Creature that lives, and the last that dyes. *Solomon* calls it the Cisterne, out of which the Wheele, that is the Head, draweth the Powers of Life. *Eccles.* 12. It is the Root and Source of all the Arteries; the prime Author of the Pulses beating, and of Respiration. The good estate of it makes the whole body to flourish, the bad makes it languish, and the destruction of it, is the destruction of the whole body. For Nourishment it hath a Veine called *Coronaria*, because like a Garland it compasseth the Heart. Of all parts of the Body it is the hottest, for it is the Well-spring of Life, and by Arteries communicateth it to the rest of the Body. This is that part which God principally requires, and there-

therefore he saith, *My Son, give me thy Heart.* It is almost of a Triangular Figure, and therefore not fit to entertaine the World, which is round, and cannot fill it; but rather to make a Mansion for the Sacred Trinity.

Here I might speake of the *Pericardium*, and its appurtenances, as also of those parts of the heart which are called *Basis*, or *Caput*, and *Conus*, *Mucro* or *Apex Cordis*, the Eares which are the Store-houses of the Heart, the Ventracles and the *Septum* that parts them, with their uses, but I hasten to.

The *Liver*, which *Solomon* in the twelfth of *Ecclesiastes* calls the Well, out of which the Pitcher, that is, The Veines are filled. It is the thickest and heaviest of all the Entralls. It is bigger in Man then in any other living creatures, if you consider the proportion of his Body. For it was fit so to be, in regard that man was to have the greatest store of Bloud, lest the Spirits should faile in performing the Functi-

ons of the Soule, wherewith Man is most copiously furnished. It is the Fountaine from whence all other parts of the body are supplied with Bloud, and the Seat of the Naturall Faculties. As in the right discharge of the Functions of this Entrall, the foundation of the Vitall and Animall Faculties doth consist, so the ruine of them, in the ill discharge. The dignity of it is great, but the necessity is farre greater, whence *Galen* calls it the chiefest of the Entralls, both for its Originall and Nature. I list not to write of the Veines, Arteries, Nerves, Figure, Tyes, Situation and Action of this Entrall, but come in the last place to

The *Stomach*, which in Latine is called *Ventriculus*, to distinguish it from the great Ventricles or Cavities. It is membranous, hollow, sphericall, consisting of two Tunicles proper unto it. It is the Pantry or recepracle of Meat and Drinks, from whence all other parts of the body receive nourishment, and therefore of all the Entralls it is the most necessary. For

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Meat

Meat being received in at the Mouth, which *Salomon* calls the Doors, and there chewed by the Teeth, which he calls the Grinders, *Eccles.* 12. is sent down into the Stomach, which is the Shop of Digestion, turning the Aliment that is received into it, into Chyle, which is a white juice, reasonably thick, like Barley Cream. This is chiefly elaborated by the heat of the Stomach, yet the adjacent parts are assisting; as in the right side, the Liver; in the left, the Spleen; above, the Midriffe; below, the Guts; before, the Cæle; behind, the Trunkes of *Venacava*, and the *Aorta*. Much more might be said of this Entrall, but I shall leave that to the more skillfull Anatomists, to whom this work doth properly belong.

Here stood it with the bounds of of an Epitome, I should write somewhat of the other parts of the lower Region, as of the Spleen, Reines, Ueters, Bladder, &c. But as from the print of *Hercules* foot, Men might give a probable guesse of his Stature,
so

so I suppose that by those parts already described, you may judge of the excellency and necessity of the rest.

By the admirable structure of Mans body, and the wonderfull dependance of its parts one upon another, Nothing else can be concluded, but that it is Gods owne peculiar Workmanship, yet how many are there, which goe under the name of Christians, which never take notice of it?

Many Heathen Emperors, and illustrious Heroes, though ignorant of God, yet very desirous of the knowledge of themselves, did follow the Study of Anatomy, even in the midst of their Warres. *Alexander the Great* doth boast, that he amongst the Triumphs gotten by his incomparable Valour, did diligently observe the Natures of living Creatures, and their parts, under his Master *Aristotle*. It is to be found in Histories, that many *Egyptian* Kings did cut up Bodies with their own hands. We have heard also that *Boetius*,

and *Sergius Paulus*, Consulls of Rome, were present with *Galen* when he made a publique Dissection. This is one of the commodities of Anatomy, and the First fruit of it, common to Heathens and Atheists, to wit, the knowledge of ones selfe, that is of his owne Nature.

But there is another More principall Commodity of Anatomy proper to us, on whom the light of the Gospell hath so gloriously shined, to wit, the knowledge of the immortall God For (saith the Apostle) *The invisible thinges of God are knowne by those things which are visible.*

Who is there that considers himselfe, how his Veines from the Liver serve for nourishment; His Nerves from the Braine serve for moving; His Arteries from the Heart serve for Life, but doth therein perceive a Spirit, and by that a Pulse, which for his Life he cannot stay? Marke the wonders of thy braine, of thy Heart, and of other noble parts, and sing with the sweet Psalmist and kingly Prophet, *I will Praise thee, O Lord*

Lord because I am wonderfully made.

Antiquity doth admire the picture of *Minerva*, which *Phydias* made, and that of *Venus*, which *Apelles* made, which could neither feel, see, hear, nor understand, and takes little or no notice at all of the structure of Man: which is much more to be admired at, being the Archetype, Idea, and pattern of all these.

Hence we may learne to discover the Attributes of Our Creator, whose Omnipotency, Goodnesse, and Wisdom doe here most manifestly appeare. For First We may behold his omnipotency in creating us. There have been some Fanaticke Fancies, that have not stucke to affirme, that they could *Prometheus* like, erect the Fabricke of a humane Body, but certainly they were such Atheists, that they knew not the way to Heaven to fetch any fire thence, to enliven him. It is not in the power of man to make the least Animate Body, much lesse to frame the most admirable Edifice of Man. That belongs totally to the

omnipotent creating power of the Almighty. *In whom we live and move, and have our being.*

His goodnesse likewise is most evidently apparent, in the gifts which he hath given to Men, more then to any other living Creatures, as Reason, Understanding, Wisdom, Judgement and Memory.

Here we may also see his Wisdom, where like a wise Master-builder, he hath so harmonically disposed, and placed all the Members, and endowed them with their functions and uses, that if the skill of all the Architects which have been since the Creation, were enshrined in one breast, it could never produce such a Miracle.

Some have admired the Labyrinth of *Dadalus*, others the Pyramids of *Egypt*, and the Tomb of *Mauseolus*; but if a Man doe but consider the Labyrinths that be about himselfe, he will be forced to cry out with the Apostle, *O the height, breadth and depth, of the infinite wisdoms of God,*
whose

the Lesser World. 175

whose wayes are unsearchable, and
fast finding out in the little World of
Man!

Let us therefore (notwithstanding
the saying of Pythagoras) *Finis Philo-
sophia est nihil admirari*, and especially
Philosophers, learne to admire our
Creator, and not only to admire him,
but adore him, who with his Sonne,
and the Holy Spirit, liveth and reign-
eth one God, world without end
Amen.

Ἀρχὴ ἀπάντων καὶ τέλος ποιεῖ ΘΕΟΝ.

FINIS.

Perfect
25/11



